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SWIFT, THE IRISH PATRIOT

Hic depositum est corpus Jonathan Swift, S.T.P., hujus ecclesiae cathedralis decani; ubi saeva indignatio cor ulterius lacerare nequit. Abi, viator, et imitare, si poteris, strenuum pro virili libertatis vindicem.

When Dean Swift, in anticipation of death, wrote for himself the foregoing epitaph, which still remains inscribed on the mural tablet over his grave in St. Patrick's Cathedral, Dublin, it would seem that he desired posterity to think of him not so much as a great churchman, nor even as a consummate literary genius, but principally as the vigorous champion of freedom. The collocation of the words, the omission of all reference to his greater writings, and the emphatic position of the "*libertatis vindicem*" seem to point inevitably to that conclusion.

The Dean's contemporaries were keenly alive to his many claims to distinction, foremost among which they ranked his services in asserting and defending the freedom of his native land. Thus Pope, in dedicating to Swift, in April, 1729, the first complete edition of *The Dunciad*, addresses him thus:

O Thou! Whatever title please thine ear,
Dean, Drapier, Bickerstaff, or Gulliver!
Whether thou choose Cervantes' serious air,
Or laugh and shake in Rab'la's' easy chair,
Or praise the Court, or magn'fy Mankind,
Or thy griev'd Country's copper chains unbind, etc.

The same writer, in his *Imitation of the First Epistle of the Second Book of Horace*, is even more emphatic in praising Swift's services to Ireland:

Let Ireland tell, how Wit upheld her cause,
Her Trade supported, and supplied her Laws;
And leave on SWIFT this grateful verse engrav'd:
"The Rights a Court attack'd, a Poet Sav'd."

Unbroken tradition in Ireland has always regarded Swift as a patriot first, and secondly as a fellow-countryman to be proud of because of his eminence in other respects. I myself, when a boy, conversed with several old men, mostly peasants, born within fifty years of Swift's death, some of whom had never heard of *A Tale of a Tub* or *Gulliver's Travels*, but all of whom spoke with enthusiasm of Swift's attacks on English misrule in Ireland. This patriotic side of Swift's character was eloquently brought out by Grattan in the great speech delivered April 16, 1782, when he secured the adoption of the Declaration of Irish Independence in the Irish House of Commons. "Spirit of Molyneux!" said the orator, "Spirit of Swift! your genius has prevailed; Ireland is now a Nation. In that august character I hail her, and I say, 'Esto perpetua!'"

There is no doubt, however, that, among mankind in general, and among the bulk of English-speaking people in particular, it is the literary genius and not the Irish patriot that has attracted most attention. Even the "*saeva indignatio*" of the epitaph has been given a wide and general interpretation, instead of the local and particular one which, on the face of it, its author evidently intended. To this broader view of that matter generation after generation of text-books on literary history, all emphasizing the morbidity of Swift's outlook on life and his hatred of mankind as a race, and all reproducing the same thought with but little variety of phrase, has largely contributed. Thackeray's brilliant, if unsympathetic and in some respects wholly unjust, lecture has also had its share in producing the general effect. In so far as he considers Swift politically, he deals with him almost exclusively as an English politician and from the English point of view. It is safe to say that no Irishman would, even if he could, have penned Thackeray's epigram, so striking in itself and yet so palpably full of the *suggestio falsi*: "To think of him is like thinking of the ruin of a great empire." That, certainly, is not how the Irish people remember the author of the *Drapier Letters* and the *Proposal for the Universal Use of Irish Manufacture*.

Despite this widespread consensus of opinion in the other direction, it may perhaps be worth while to inquire on what grounds the special claims of Swift, the patriot, to the gratitude and admiration of his fellow-countrymen are based.

During the Tory administration under Edward Harley, after-

ward Earl of Oxford, and Henry St. John, afterward Viscount Bolingbroke, Swift had reached in England, where he then continually resided, an almost unprecedented pinnacle of political power. He held no office, it is true; but no man stood higher in the favor and confidence of the Tory leaders, and no decisive step was taken and no important position filled without previous consultation with the nimble-witted and deep-thinking Irish clergyman. He had won this enviable distinction by helping materially to write the party into power by his masterly journalism in *The Examiner*, and by aiding most opportunely to keep it there by his great pamphlets, *The Conduct of the Allies*, *Remarks on the Barrier Treaty*, and the *Letter to the October Club*; by a keen political insight, which steered him clear of mistakes; by a judgment of measures and men, which was in all essentials sound; and by a manner and bearing, which, while affable, were yet always sturdily independent.

When the time came for his reward, however, he found himself blocked by the reputation of some of his earlier writings, notably *A Tale of a Tub*, and by the opposition of personal enemies highly placed on the bishops' bench and at the court and near the person of Queen Anne. Thus he had the mortification of being barred in turn from the bishoprics of Virginia, Waterford, and Hereford, and in the end he had to be content with the deanship of St. Patrick's Cathedral in Dublin. This, in fact, was in itself a splendid appointment, but it fell far below his hopes and his legitimate expectations and anticipations.

When the short-lived ministry of Bolingbroke was brought to an end by the death of Queen Anne, and the Tory party was apparently irretrievably smashed by the accession of the Electoral Prince of Hanover to the English throne, Swift retired in high dudgeon to his deanery in Dublin. His position there was at first extremely uncomfortable. The Whigs, whom he had deserted, and whom by his writings he had humiliated and alienated, were now in office, and it must have been galling for a man of proud spirit like Swift, who had been until recently on terms of intimacy and equal footing with the highest ministers of the crown, to see himself socially ostracised and shut out from all share in the government and without a vestige of political power or prestige. To add to his discomfiture, he was for a while personally unpopular with the masses, and was even, on occasion, pelted with mud and filth through the streets of Dublin, the city of his birth.

During this period of enforced political inactivity, Swift had leisure and opportunity to study the miseries and calamities of his country, then at their height owing to the disgraceful code known by pre-eminence as *the Penal Laws*, to oppressive trade restrictions imposed by England in her own interest, to an iniquitous navigation law, to rapidly recurring famines with their terrible accompaniments of fevers and fluxes, and to the worst system of land tenure ever known in modern times. From this study he gradually acquired that frame of mind which moved him to resent tyranny and to resist constitutional aggressions.

An act, passed by the British parliament in 1719 and usually spoken of for short as "the Sixth of George I," was one calculated to stir indignation in the breast of any Irishman who was even remotely concerned for the liberty of his country. The Sixth of George I took away every shred of independence which the Irish parliament still possessed. It not only confirmed in all essentials Poynings' Act of 1495, by once more depriving the Irish parliament of the right to initiate legislation on its own account and by reaffirming the right of the British parliament to make laws binding on Ireland, but it also denied to the Irish house of lords the privilege, which it had until then exercised, of hearing and deciding appeals from the Irish courts of law.

These high-handed proceedings were naturally viewed with dismay in Ireland. On Swift they made a profound impression and give him his first bent toward becoming an Irish patriot. As, however, it was impossible for him to make a direct issue of the principles involved, he proceeded to show his dissatisfaction by means of a flank attack. In 1720 he published, anonymously as was his wont, *A Proposal for the Universal Use of Irish Manufacture*, in which he advocated the boycotting of English clothes and furniture, and even went to the length of recommending the burning of everything that came from England except its people and its coals. "Let a firm resolution," he says, "be taken by male and female never to appear with one single shred that comes from England; and let all the people say, Amen." This pamphlet was so stimulating in its direct exhortations and so stinging in its ironical insinuations that, the author being unknown, a prosecution was at once instituted against Waters, the printer. The chief justice, Whitshed, was so eager to secure a conviction that he kept the jury eleven hours and sent them back nine times out of court.

and in the end badgered and worried them into bringing in a special verdict leaving the matter to the disposal of the judge. The case was not finally disposed of until the lord lieutenant, the Duke of Grafton, after mature advice and permission from England, ordered a *nolle prosequi* to be entered. All Ireland soon learned that the author of this patriotic piece was Swift, and it was this knowledge that first turned the tide of popularity in his favor.

A greater opportunity soon presented itself. Since 1696 no copper money had been issued, and the result was a great dearth of small change, which pressed heavily on everyone, especially the poorer classes of people and all small dealers, and caused much inconvenience and even distress. To remedy so unsatisfactory a state of affairs, several applications were made to the British government for leave to have a new coinage made, but always without success. At length, however, in 1722 a patent under the Broad Seal of England was granted by King George I to one William Wood, an English ironmonger, for the coining and uttering of copper halfpence and farthings, to the value of £108,000, for the kingdom of Ireland. The patent was to run for fourteen years, and the quantity of metal to be coined was not to exceed 360 tons, 100 tons in the first year, and 20 tons in each of the remaining thirteen years. For this privilege Wood was to pay £800 a year to the king and £200 a year to the king's clerk comptroller. In addition to those payments, which he contracted to make, it is well known that Wood also gave a bribe of £10,000, cash down, to the Duchess of Kendal, the king's mistress, for her services in securing him the patent.

From the beginning there was strong objection in Ireland to this grant. Both houses of parliament, as well as the privy council, the lord mayor and aldermen of Dublin, many civic corporations throughout the country, and the quarter sessions of the counties, petitioned against it; pamphlets were written against it; ballads were sung against it; the *Hibernian Patriot* was filled with denunciations of it. Still Wood did not desist from his attempt to put his money into circulation, for he was playing for a very high stake, and early in 1723 the coins began to appear in Ireland.

For several months the author of *A Proposal for the Universal Use of Irish Manufacture* was strangely silent on this threatened importation. Probably he was too deeply engrossed with his personal and domestic complications to have the heart or the time

to give serious attention to public matters. For in Swift's life we have "the eternal triangle," and literary history has not yet ceased to ring the changes on the rival loves of Stella and Vanessa for the Dean of St. Patrick's. The complications, whatever their nature, were brought to an end when Vanessa died, broken-hearted, in 1723.

In the following year Swift burst into the national fray, ten thousand strong. Assuming the character of an ordinary business man in a small way, a draper, or, as he spelled it, drapier, he addressed "to the tradesmen, shopkeepers, farmers, and country-people in general of the Kingdom of Ireland" the first of the great series of letters, signed "M. B., Drapier," and hence universally known as the Drapier Letters. In solemn tones he warns his readers of the manifest destruction before them, if in the emergency which has arisen they do not behave themselves as they ought. To secure his end, he has no scruple in resorting to exaggeration. He represents that Wood's halfpence are so small, and made of such base material, that intrinsically they are not worth much more than a penny in the shilling. "For example," he says, "if a hatter sells a dozen of hats for five shillings apiece, which amounts to three pounds, and receives the payment in Wood's coin, he really receives only the value of five shillings." The scheme is all a wicked cheat from the bottom to the top. It will drive all the gold and silver out of circulation, and when a farmer whose rent amounts to £200 per annum comes to pay a half-year's rent he will require three horses to draw the copper. Squire Conolly, the Speaker of the Irish house of commons, is reputed to have a rent-roll of £16,000 a year, and when he sends for a half-year's rent he must have 250 horses to draw it, and two or three great cellars in his house for storage.

This letter had the effect of stirring up the people to fever heat, and Wood so far yielded to public opinion that he caused an assay to be made of his coin to prove that it was of standard weight, size, and fineness, and declared, further, that he would be content to coin no more than forty thousand pounds' worth, unless the exigencies of trade required it, and that no one would be obliged to receive more than five-pence halfpenny at one payment. These proceedings drew from Swift the second letter, dated August 4, 1724, in which he condemned the assay as fraudulent, and denounced the two proposals in every mood and tense.

A third letter, published in the same month and addressed "to the nobility and gentry of the Kingdom of Ireland," took up the constitutional and historical side of the question, and argued at great length and with considerable acumen the position that the people of Ireland were as free as the people of England; that, if the king would not think fit to exercise his prerogative by coining copper in Ireland to be current in England, neither ought he to exercise it by coining copper in England to be current in Ireland; that in the welter of precedents which have been quoted, there is not one of a patent for coining money in England for Ireland; and that it is at least doubtful whether eight hundred pounds a year to the crown would be equivalent to the ruin of a kingdom.

By this time the excitement occasioned by the controversy had reached boiling point. The city of Dublin, and in fact all Ireland, was in a ferment. Mobs walked the thoroughfares bearing Wood's effigy. Broadsides and pamphlets were shouted from street corners. There was danger of a general uprising. Sir Robert Walpole, the British prime minister, wrote sharply to the Duke of Grafton, the lord lieutenant, directing him to take steps to put the tumult down. Grafton answered that it was "impossible to stop the torrent," unless Wood's grant was declared void. Walpole in angry obstinacy removed Grafton from his post, and sent Lord Carteret over in his stead.

A few days before the arrival of the new lord lieutenant, the fourth and greatest of the Drapier Letters appeared. It was dated October 13, 1724, and is addressed "to the whole people of Ireland." After taking up again the question of the king's prerogative and explaining how far it extends, and after once more dealing with the matter of precedents, he takes up the high constitutional ground that Ireland is not a "depending kingdom;" that in the thirty-third year of the reign of Henry VIII the Irish people obliged themselves to have the same king as the English people; and that consequently the English people are obliged to have the same king as the Irish people. He then advances the following proposition:

"By the laws of God, of nature, of nations, and of your country, you are, and ought to be, as free a people as your brethren in England."

Carteret's first act was to offer a reward of £300 for the discovery

of the author, and to have Harding, the printer, seized and thrown into jail under a bill of indictment. All Ireland knew who the Drapier was, but no informer appeared against him. On the eve of Harding's trial Swift caused copies of a paper dated November 11, 1724, and entitled "Seasonable Advice to the Grand Jury," to be distributed to every member of that body, with the result that the grand jury refused to find the bill. This refusal so angered Lord Chief Justice Whitshed that in a towering passion he, most illegally, discharged them. A new grand jury was empanelled, and on November 28 they made a presentment; but, so far from finding a bill against Harding, they unreservedly condemned the coinage, "presented" all those who had attempted to foist it on the country, and acknowledged and commended the service of all the *patriots* who had been zealous in preventing the passing of Wood's base coin.

The game was up. Unless there was to be civil war, the British government was plainly defeated. Carteret advised that the patent be withdrawn. It was so done. Let those who think that there was no jobbery, no graft, in the case, and that Wood was an innocent victim of national prejudice, reflect on the terms on which he was induced to surrender his grant. He was content, be it remembered, to coin £40,000 worth of copper; and for his loss and disappointment parliament voted him a pension of £3,000 a year for eight years. Comment is needless.

By the Drapier Letters Swift succeeded in uniting the whole Irish nation, Catholic and Protestant, North and South, as it was never united before and has been never united since. Not O'Connell in his heyday, not Parnell in the plenitude of his power, had the whole population behind him as Swift had in his tilt with Wood and the British government. His popularity was thenceforth unbounded. As Samuel Johnson puts it:

"The Drapier was a sign; the Drapier was a health; and which way soever the eye or the ear was turned, some tokens were found of the nation's gratitude to the Drapier."

Swift's services to his country did not end there. In several other works—pamphlets, tracts, sermons, letters—he poured forth his wrath, his *saeva indignatio*, against English misgovernment, and takes his stand frankly on the patriotic side. Typical examples may be found in *A Short View of the State of Ireland*; in the

wonderfully sustained allegory of *The Story of the Injured Lady* and the *Answer* to that story; in *The Present Miserable State of Ireland*: and especially, perhaps, in *A Modest Proposal*.

In the *Short View* he gives a heartrending account of the condition of Ireland, the fruit of alien and unsympathetic legislation and of downright oppression. Despite its fertile soil and temperate climate, there was general misery in the greater part of the country. The conveniency of ports and havens, which nature has bestowed so liberally on Ireland, was of no more use to its inhabitants than a beautiful prospect to a man shut up in a dungeon, for they were utterly unprovided with shipping of their own, and by the superiority of mere power were denied, in the most momentous parts of commerce, the liberty of exporting their native commodities and manufactures wherever they pleased. They were forced to obey laws to which they never consented, and were thus in the condition of patients who have physic sent them by doctors at a distance, strangers to their constitution and the nature of their disease. The rents were squeezed out of the very blood, and vitals, and clothes, and dwellings of the tenants, who lived worse than the beggars in England. The so-called sister country drew a million pounds a year from Ireland without labor or hazard and without giving in return one farthing value. "How long we shall be able to continue the payment," he adds, "I am not under the least concern. One thing I know, that when the hen is starved to death there will be no more golden eggs."

The *Answer to the Injured Lady* concludes by advising the Irish people to have no further dependence on England than that of being subjected to the same government; to regulate their internal affairs on a basis to be jointly agreed upon between the two countries; and to insist on the right of not sending their goods to English markets unless they choose to do so and of not being hindered from sending them anywhere else. If the people of Ireland are not wanting to themselves, they will find support from several of the ablest men in England, who resent the severe usage to which Ireland has been subjected.

In the *Miserable State*, Swift is quite despondent, as the following paragraph, occurring near the beginning, shows:

"The Irish trade is, at present, in the most deplorable condition that can be imagined; to remedy it the causes of its languishment must be inquired into: but as those causes (you may assure your-

self) will not be removed, you may look upon it as a thing past hopes of recovery."

He then goes on to recount the evils which flowed from an act passed in the reign of king William, in the parliament of England, prohibiting the exportation of wool manufactured in Ireland. The result of this "fatal act," fuller of greediness than good policy, was to destroy the Irish trade, which had previously been great and flourishing, and at the same time to injure seriously the English trade. The principal beneficiaries were France and Spain, which received the greatest quantity of the choicest wool through the smuggling which was immediately set on foot. For, as the Dean points out, "a custom-house oath is held as little sacred here as in England, and it is common for masters of vessels to swear themselves bound for one of the English wool ports, and unload in France or Spain."

In many passages of his works Swift refers to the wretched system of land tenure which then cursed Ireland, and was to curse her for fully a century and a half afterward. In the essay now under notice, he has one paragraph, which is couched in more temperate language than he generally uses when dealing with the land question, but which nevertheless so powerfully states the case that it may be well to quote it in full:

"Another great calamity is the exorbitant raising of the rents of lands. Upon the determination of all leases made before the year 1690, a gentleman thinks he has but indifferently improved his estate if he has only doubled his rent-roll. Farms are screwed up to a rack-rent—leases granted but for a small term of years—tenants tied down to hard conditions, and discouraged from cultivating the lands they occupy to the best advantage, by the certainty they have of the rent being raised on the expiration of their lease proportionably to the improvements they shall make. Thus it is that honest industry is restrained; the farmer is a slave to his landlord; it is well if he can cover his family with a coarse home-spun frieze. The artisan has little dealings with him; yet he is obliged to take his provisions from him at an extravagant price, otherwise the farmer cannot pay his rent."

A Modest Proposal may be regarded as the climax of the series. No more biting irony was ever penned. In sheer despair at the wretched condition of his country and its utter helplessness, Swift recommended as a means of relieving the poverty of the people the fattening and sale of their one-year-old children as food

for the rich. He has been assured by a very knowing American of his acquaintance in London that a young healthy child well nursed is, at a year old, a most delicious, nourishing, and wholesome food, whether stewed, roasted, baked, or boiled; and he has no doubt that it will equally serve in a fricassee or a ragout. He finds by an intricate and gravely stated calculation that there will be 100,000 children available every year for this purpose. The price which he fixes, namely, ten shillings per child, will make the food somewhat dear, and therefore "very proper for the landlords, who, as they have already devoured most of the parents, seem to have the best title to the children." His scheme, he says, has many and obvious advantages. It will lessen the number of papists, it will give the poorer tenants something valuable of their own and help them to pay their rent, it will increase the national capital by £50,000 a year, it will introduce a new dish to "all gentlemen of fortune who have any refinement in taste," it will save the cost of maintaining so many children, it will bring custom to taverns, it will encourage marriage, it will increase the export of beef and bacon, and, greatest benefit of all, it will reduce the population. His remedy, he is careful to point out, is calculated for the kingdom of Ireland only, "and for no other that ever was, is, or, I think, ever can be upon earth." No danger of disoblighing England will be incurred, for "this kind of commodity will not bear exportation, the flesh being of too tender a consistence to admit a long continuance in salt, although perhaps I could name a country which would be glad to eat up our whole nation without it." It is evident that behind the irony of *A Modest Proposal* there lurks a most terrible denunciation of English misrule in Ireland.

"Swift, the Irish Patriot," the title I have chosen for this paper, was the nickname given in derision to the Dean of St. Patrick's by some few of his contemporary political opponents. The appellation, thus given in mockery, has stuck as a true and genuine designation of the man. As Dr. Delany wrote to Lord Orrery: "No one ever deserved better of his country than Swift did of his. A steady, persevering, inflexible friend; a wise, watchful, and faithful counsellor, under many severe trials and bitter persecutions, to the manifest hazard both of his liberty and fortune; he lived a blessing, he died a benefactor, and his name will ever live an honor to Ireland."

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MUSIC AND EDUCATION

When we stop to consider the intellectual utility of music as a social factor we are at once reminded of the origin of what we please to call our classic system of education. The Greek triad of subjects—language, mathematics, and music, which included not only music proper but poetry, dancing, and every form of rhythmic measure—produced great men out of all proportion to the population. It also produced a mass of people able to appreciate poetic, dramatic, and musical art, without destroying utilitarian facility. Greece was a tremendous sea power and a creator of beautiful works of art simultaneously. A system of education that could bring about such results was naturally one to be copied by later peoples. But we have unfortunately lost the clue to its effectiveness in abandoning its basis, the development of the rhythmic sense as a means to culture, drill and unity. We give importance to the first two members of the triad, but relegate the last to a later period of education for the limited few. Music is to us an intellectual and sensuous luxury, not a foundation.

What did music mean to the Greeks? We find our answer in their myths, their religious beliefs, their legends. The stories of Orpheus and Apollo tell us three results, as the Greek believed, of musical education. They believed that music could tame wild beasts, as expressed in the Orpheus myth, that it could master the powers of the unseen world, as in the redemption of Eurydice, that it could control material things, as in the story of the rearing of the walls of Troy by Poseidon, to the inspiration of Apollo's seven-stringed lyre.

We see in what way the Greeks really believed in these powers of music by the interpretation they gave the Orpheus myth. Behind the myth is the idea that music can quell savage feelings, not merely savage beasts. They believed that the undisciplined nature of the young was refined through musical education. Polybius tells us that the early Acadians thought that their austere life and climate required the counteracting influence of music. Aristotle devotes five chapters of the *Politics* to the discussion of the place of music in education. Plato in the *Republic* declares that the ideal education for the soldier is music for the mind and gymnastics for the body. He says the whole purpose of

education is to form an ideal in the unconscious mind of the child; that if the sense of rhythmic harmony becomes definite in the mind of the child, it will lead him to love the good and the beautiful and to follow it when reason comes to him. This absorption by the soul of feelings of a kind to make the child sensitive spiritually was the development of the sense of rhythm—this was music to the Greeks. This also is its meaning to the poet and to the philosopher. It is far indeed from our notion of music as a super-developed art for the aesthetically inclined few.

It is evident that our system of education does not lay this basis for the emotional and the imaginative life. We have, however, a present-day people trained for ages in rhythmic expression, the Japanese. Their conception of art of all kinds is also that of the poet and the dreamer. Practically, they are marvels of unanimity in action, of patriotism, of self-restraint. Their selective ability is marked. They take only what they choose of western civilization. Theirs is an evident connection between their artistic concepts and their practical living. Whatever we may think of the defects of eastern civilization and of eastern morals, from our western viewpoint, we cannot deny that some of our social problems may have a connection with our neglect of imaginative and especially rhythmic development as a basis for education. Utilitarianism is no fair substitute for idealism in national life.

Plato and Shakespeare both sum up the whole question quite unanimously, though in different language. Plato declares that rhythm and accuracy sink into the soul to its good, if the soul is rightly founded, to its undoing if otherwise. Shakespeare in *Measure for Measure* says:

"though music oft hath such a charm
To make bad good and good provoke to harm."

Two facts stand out clearly against the sky-line of musical history. The most highly cultured nations, as the Greeks and the Germans, have been the most musical. Music that is of intellectual value has not been a mere ornament, but an expression of what life really is to the people who created it. The one fact is an argument as to the utility of music educationally. The other suggests the kind of music of value educationally. The golden period of musical development as an art, the sixteenth century, was not the golden period of the people as makers of music. It

was also a period of restraint for the masses. The development of music, and musical education for the people, are two very different things. The latter has tremendous socializing value. And this socializing effect is the whole object of education. The individual is not educated for himself, but to make him a better member of society and a more harmonious member of society. Music, through its appeal to universal elemental emotions (and that this is its appeal has been so often stated and proved that it is platitudinous to more than refer to the fact) is such a socializing force. Music as a universal language of the emotions serves as a welder together of variant human-kind. One has only to notice the effect of the right kind of music on a turbulent mob, or on a crowd of excited children, to realize the harmonizing and quieting influence stored away in this little appreciated sociogenetic force. In the combined action of all the social forces the play of this common-to-all-mankind rhythmic force has been as tremendous as universal. In the first place, when the race emerged from the early social protoplasm, the influence of the rhythmic impulse in urging the expression and the development of feeling was beyond measure. It is a self-evident social axiom that only an universal instinct could bind variant human types, individualistic in tendency, into a social order. Such a generalizing function was served by the rhythmic instinct in uniting the multiform types into which the social mass evolved. The sense of beauty which music stimulated in its aesthetic aspect is individualizing, but the desire to express the rhythmic impulse is nothing but socializing in its very nature. And this, as already stated, is the very end of all education. It is another social axiom that this rhythmic impulse is native to man. It is a part of the creative instinct that distinguishes man from the animals. The creative instinct has been called man's ever-striving will made concrete. The creative germ could not flower in a being devoid of the desire to express himself to others. Man's capacity for creative energy of the inventive type is the measure of his capacity for material evolution. His capacity for creative aesthetic art is the key to his capacity for spiritual evolution. Rob him of his birthright in the social art, as music is rightly called, and you rob him of his chance to express himself spontaneously in the one art common to all men. Music itself suffers through the turning of a democratic art into an aristocratic art. For it is the folk-music of the

world that has been the inspiration of the makers of great music artistically. The popular music of today is no decent substitute for the folk-music, made out of the stuff of life, of the past. It is, however, the natural outcome of the de-socializing of music. It must in time influence unfavorably the composers of music. No musician is a mere musician. All great musicians have been psychologists to an extent. All have interpreted the life of their period, and responded to it. If the people cease to spin the warp, the musicians cannot weave the woof. Life makes the heart of music just as it does of literature. But every action has a reaction in life as well as in physics. If life touches music, just so must music touch life. The people have a right to their own art, to an education that utilizes this most native impulse toward rhythmic expression to the utmost. They are beginning to demand it, too. The community chorus and the municipal concert are phases of this demand. But musical education must begin farther back, in the lives of the children who are in the plastic period of development, and who, like their Greek brothers and sisters of ages ago, will be benefitted physically, intellectually and morally by the exercise of their striving rhythmic impulse.

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THE SPECIFIC MEANS OF TRAINING FOR CITIZENSHIP IN THE SECULARIZED SCHOOLS OF THE UNITED STATES*

Confidence in the moral value of intellectual education was the outcome of the philosophy of Enlightenment of the eighteenth century. One of the fundamental principles of Rationalistic philosophy was that ignorance is the source of crime and that mere instruction is sufficient for moral education. It revived the Socratic principle that knowledge is virtue. The intellectual culture of the masses became the aim of the educational leaders, who thought that knowledge would prevent poverty, social evils, and all other vices. It was natural, therefore, that they should urge the adoption of the secularized school to replace the religious school, which, on account of the various denominations existing, presented difficulties of administration. It was thought sufficient that religious education be given in the church and in the home. Intellectual education would prepare the youth for citizenship.

With the growth of the state school, therefore, education became exclusively intellectual. Not that the moral aim was entirely lost sight of, but the great factors of attaining it, the development of appropriate feeling and the discipline of the will, were neglected, and whatever related to character was made informative and incidental. Between the belief of the educational leaders who still held the moral aim supreme, but who believed that moral betterment was bound up with intellectual training, and that view in which the moral values were obscured by the great emphasis placed upon knowledge, was not a fundamental distinction, and a great many of the teachers failed to make it. Promotion was made entirely on intellectual lines. The incorrigible youth was advanced to the next grade if he could write well, regardless of his lack of civic virtue, while the dull, faithful boy with shining civic virtues received

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only discouragement and was made to repeat his grade. All the discipline which should have been the means of lifting the youth into noble manhood was devised and applied to preserve order in the school room that the intellect might be cultivated.

The legislation of some of the States provided for moral training, but the law was ignored. The Bible was read in some schools. Reading, writing, arithmetic, grammar, and geography were the staple subjects. Very little attention was given to United States history, and there were very few text-books on the subject. Goodrich's *Child's First Book in History*, published in 1834, his *Comprehensive Geography and History*, published in 1850, and Booth's *Pictorial History of the United States* with questions for schools—published in 1854—none of them widely used—and Peter Parley's *History of the World* were the only school texts recorded until Anderson's *History of the United States* was published in 1860. The importance of moral education and its neglect were subjects frequently discussed by the boards of education, but that moral education should be given was unsuccessfully urged. There is no record of any serious attempt or systematic plan to teach morality, though there was a prevailing dissatisfaction with the lack of ethical training, of which the following is a typical instance: "Since, contrary to law, the moral education of the young in our schools has been neglected so as to produce widespread dissatisfaction and complaint, what are the remedies we should apply? In lectures delivered, addresses made, resolutions passed, in meetings on education, instead of intellectual instruction being exclusively pressed on the attention, let this subject be distinctly presented and receive the notice that its paramount importance demands."⁸⁹ The curriculum was organized on a purely intellectual basis to furnish the mind with facts and to train it to logical thinking. The emotional life, a rich possession and a potent means of reaching the will, and the training of the will itself, was almost wholly disregarded.

Until the middle of the nineteenth century, the necessity of education as a preparation for citizenship was not distinctly felt.⁹⁰ The population was largely rural, and the ordinary man

⁸⁹ *First Report of the Board of Education of Maine*, 1847, p. 84.

⁹⁰ Brown, S. W., *op. cit.*, p. 56.

learned the machinery of government as far as he needed to use it by active participation in it. The "town meeting" was the center for political fellowship essential to keeping the civic bond among the citizens. After the great immigration from Europe which began with the European revolutionary movements in the middle of the nineteenth century, there was a large population that knew nothing of our Government. Such a situation caused thoughtful men to cast about for some agency in the educational system to teach citizenship. It was in 1859 that the first plea for instruction in civil government in the school was made before the National Educational Association.⁹¹ This first note for specific training in citizenship was sounded by Daniel Reed. "At the national convention of teachers at the Smithsonian Institute, Prof. Daniel Reed, of the University of Wisconsin, delivered a well-timed and judicious address, whose object was to inquire into the competency of the American people to govern themselves, and in its course . . . he alluded to the growth of large cities, the inroads of luxury, and the great delusion that popular government, merely in and of itself, is enough to save our nation and its liberties. In this view he strongly advocated the addition of constitutional studies to the usual school studies."⁹² Other petitions for civic instruction were made about this time. The appeals were considered favorably, and the recognition of the need of such instruction became widespread. The movement began with the study of the text of the Constitution of the United States. A copy of this document was appended to the United States histories which had been introduced into the schools,⁹³ and the pupils were required to memorize it. Somewhat later separate small texts were written, and these took the Constitution, clause by clause, with brief explanations. No consideration was given to state and city government.⁹⁴ The idea continued to prevail among educators that ethical values consisted in the analysis of social relations, affording insight into the structure and working of society. The great majority of teachers were entirely

⁹¹ Cf. Sullivan, James, *Report of Association of History Teachers of Middle States and Maryland*, 1913, p. 48.

⁹² *The Washington National Intelligencer*, August 11, 1859.

⁹³ Cf. Anderson's *History of the United States*. New York, 1860.

⁹⁴ Cf. Sullivan, J., *op. cit.*, p. 30.

occupied with the intellectual aims to the neglect of the ethical training. In 1870 the Annual Report of the Board of Education of Rhode Island on Moral Training states: "The most important part of all education is too often neglected amid the daily cares. Too much reliance is placed upon instruction elsewhere, forgetting that it is precept upon precept, given everywhere and rendered in every condition in which the child is placed in the changing circumstances amidst which he is thrown, that the training of the child to righteousness and holiness must be carried forward. The committee would urge upon the teachers a more earnest attention to this important matter."⁹⁵

In 1875, at the National Educational Association, severe criticism was made upon the purely intellectual aims that had given direction to the educational energies of the schools. Granted that the public schools were to train for citizenship and that good citizenship demanded fullness of manhood, how would men of integrity be formed, it was asked, without the cultivation of conscience? The most stupendous problem to face was how to educate the youth for the good of the State while the State was careless of moral instruction.⁹⁶

That the leading educational thinkers, however, placed very little emphasis upon the moral element in education is evidenced by the almost total absence of that subject from the reports of the educational discussions of those years. Two instances will illustrate this point. The Report of the Committee of Ten, made in 1893, pursuant to the direction of the National Educational Association, is recognized universally as the most important educational document ever issued in the United States.⁹⁷ Its original committee included among its members, Dr. C. W. Eliot, chairman; Dr. W. T. Harris, and Dr. J. B. Angell. This committee organized conferences on the following subjects: Latin, Greek; English; other Modern Languages; Mathematics; Physics; Astronomy and Chemistry;

⁹⁵ *Twenty-fifth Annual Report of the Board of Education of Rhode Island*, 1870, p. 86.

⁹⁶ Cf. Magoun, G. F., "Relation and Duties of Education to Crime," *National Educational Association Proceedings*, 1875, p. 121.

⁹⁷ Cf. Calkins, N. A., "Prefatory Note," *Report of the Committee of Ten on Secondary Studies*, p. 111.

Natural History (Biology, including Botany, Zoölogy, and Physiology); History, Civil Government and Political Economy; Geography (Physical Geography, Geology, and Meteorology). They appointed for each of these nine subjects a subcommittee of ten members to meet in conference and to make a report and specific recommendations concerning the selection of topics in each subject, the best methods of instruction, and the desirable appliances or apparatus, and, as far as practicable, the allotment of time to each subject. One hundred expert educators addressed themselves to the task of issuing a report dealing with all the aspects of the secondary schools.⁹⁸ In this report of two hundred and forty-nine pages there is a very meager reference to the vital subject of moral training. The few scattered sentences bearing upon this question, both directly and indirectly, would not occupy more than three or four pages. In the treatment of the teaching of English no reference was made to the opportunity offered for inspiring with high ideals. The report of thirty-eight pages on history, civil government, and political economy contained slight references which might be grouped on a page. Perhaps the strongest statement made was: "Another very important object of historical teaching is moral training," which received no amplification, and in the summary of purposes of historical study was entirely forgotten.⁹⁹ With the exception of a slight reference to the possibilities of emotional and volitional training in one of the minority reports,¹⁰⁰ the great subject of character-formation was not so much as spoken of in the report. This fact is all the more remarkable, as the Committee of Ten stated expressly that the secondary education was not for the purpose of preparing boys and girls for colleges, but to prepare for the duties of life.¹⁰¹ The supreme and practically the only aim recognized was the training of the powers of observation, memory, expression, and reasoning.¹⁰²

The report of the Committee of Fifteen dealing with the

⁹⁸ *Report of the Committee of Ten on Secondary School Studies*. Chicago, 1894, pp. 4, 5, 13.

⁹⁹ *Cf. ibid.*, p. 170.

¹⁰⁰ *Cf. ibid.*, p. 57.

¹⁰¹ *Cf. ibid.*, p. 51.

¹⁰² *Cf. ibid.*, p. 52.

value of correlation of studies in the elementary curriculum, supplementing the Report of the Committee of Ten, was issued in 1895. It was the work of five educators of national eminence, of whom Dr. W. T. Harris, the chairman, wrote the body of the report. He named grammar, literature, arithmetic, geography and history as the staple subjects,¹⁰³ and mentioned other branches, as vocal music, drawing, manual training and others which could lay claim to a place on the program; last of all, "instruction in morals and manners which ought to be given in a brief series of lessons each year with a view to build in the mind a theory of the conventionalities of polite and pure-minded society." Then as if conscious of the lack of provision for moral education and of the insistent need of it, the writer added, "the higher moral qualities of truth-telling and sincerity are taught in every class exercise that lays stress on accuracy of statement."¹⁰⁴ The recommendations concerning the teaching of each subject make no reference to moral training, nor does the program for the eight years of the course give any place even to the "brief series of lessons" to teach the conventionalities of society.

Since the secularization of the schools had taken place, society had grown in complexity of structure and operation and the demands upon man's moral strength were becoming greater. In 1888, thinking men observed that the spirit of loyalty and devotion which had been fostered by the Civil War was giving place to political corruption. The dishonest municipal administration, the party politics in the hands of spoilsmen, the monopolies and the conflict between capital and labor were becoming a menace to the stability of the country.¹⁰⁵

When the people realized that the vital question of the country was how to check the grasping private interests that were flourishing at the expense of the common good, they looked to the schools as the effective agency to arrest the evil,

¹⁰³ Cf. *Report on Correlation of Studies by Committee of Fifteen*. Bloomington, 1895, p. 37.

¹⁰⁴ Cf. *ibid.*, p. 43.

¹⁰⁵ Cf. Baldwin, J., "The Culture Most Valuable for Educating Law-abiding and Law-respecting Citizens," *National Educational Association Proceedings*, 1888, pp. 111, 112. Cf. Sheldon, W. E., *ibid.*, "Discussion," p. 157. Cf. Preston, J., "Teaching Patriotism," *National Educational Association Proceedings*, 1891, pp. 102, 103, 109.

recommending that patriotism be taught. The more the attention was directed to the training in citizenship which the schools should give, the more apparent was the prevailing neglect of this aspect of education.

Signs of the movement of conscious and purposeful training in citizenship, not always fruitful in its results, came to notice about the year 1890. Since that time various methods have been employed which may be classified under the captions:

- I. The Teaching of Emotional Patriotism.
- II. School Organizations, especially the School City and School Republic.
- III. Civics Courses.
- IV. Community Civics.

I. The Teaching of Emotional Patriotism

The teachers were urged to cultivate patriotism, and to arouse the youth of the school to an appreciation of their national heritage of a free government and their correlative duty of loyalty. By inspection of the schools of New York City in 1888, it was discovered that there was an almost total lack of patriotic sentiment even among American children.¹⁰⁶ To overcome this general indifference it was decided that systematic means of teaching patriotism should be devised. The president of the New York Board of Education suggested that national flags and the portraits of Washington and Lincoln be presented to the schools and that instruction in patriotism be made an integral part of the curriculum. Accordingly, morning exercises of a formal patriotic nature were introduced and daily observed, during which the American flag was displayed in front of the assembled school.¹⁰⁷ The ceremony of saluting the flag and pronouncing the oath of allegiance to it became popular and widespread. The commemoration of significant events in our national history, as Memorial Day, and Patriots' Day, and of the birthdays of Washington and Lincoln; lessons in history and biography; the singing of national hymns; the

¹⁰⁶ Cf. Baldwin, J., *op. cit.*, *National Educational Association Proceedings*, 1888, p. 111.

¹⁰⁷ Cf. Balch, G. B., *Methods of Teaching Patriotism*. New York, 1890, pp 12-60.

memorizing and rendering of patriotic masterpieces were other features of this system. Colonel Balch of New York City devised an elaborate method of making the flag the reward of good conduct, thereby recognizing the essential character of citizenship. According to his plan, the flag should be conferred, (1) as a badge upon the student of each class excelling the rest of his class in good conduct, to be worn as a sign of his fitness for citizenship; (2) as a class flag, to be displayed in the room of the class which had excelled during the preceding week in punctuality and conduct. The class flag, borne by the standard-bearer, should be presented to the assembled school and the pupils should salute it with ceremony. His plan included a number of ingenious devices adding solemnity to the exercise in order to move the children to reverence the flag.

A feature of this effort to revive patriotism was the general interest manifested by the legislators in the display of the flag from school buildings. In 1889 the legislatures of Pennsylvania and Wisconsin authorized the school boards of those States to purchase national flags; the legislature of New York took similar action in 1890;¹⁰⁸ flag-law became operative in Illinois in 1895, requiring, under penalty, that the flag should float from every school-house from 9 a. m. to 4 p. m., when school was in session. The Massachusetts flag-law was passed in the same year;¹⁰⁹ that of Ohio, in 1896;¹¹⁰ the other States adopted similar flag measures during this time.

The observance of Flag Day, June 14, was inaugurated in 1890 by the Connecticut Society of the Sons of the American Revolution.¹¹¹ The first recognition of the day by the New York schools was on June 14, 1889, when Prof. G. B. Balch, head of a free kindergarten for the poor, established the custom, after which it was adopted by the board of education.¹¹² The day was first recognized by the State when, at the request of the Sons of the Revolution, the governor of New York ordered the

¹⁰⁸ Cf. Balch, G. B., *op. cit.*, pp. 65, 66, 68.

¹⁰⁹ Cf. *Report of the Commissioner of Education*, 1895, Vol. II, p. 1652.

¹¹⁰ Cf. *Report of the Commissioner of Education*, 1901, Vol. I, p. 157.

¹¹¹ Cf. *Sons of American Revolution Historical Papers*, No. 5, 1902, p. 6.

¹¹² Cf. Walsh, W. S., *Curiosities of Popular Custom*. Philadelphia, 1898, p. 433.

flag raised on all public buildings in the State, June 14, 1894.¹¹³

A new impetus to the teaching of patriotism was given when the movement was begun to observe Peace Day on May 18, in commemoration of the opening of the First World Congress in 1899 in the interests of international peace. It aimed to stimulate the cultivation of the sentiments of justice and peace. The schools in twelve States had made it a patriotic function when, in 1907, the state superintendents at their annual convention recommended to all schools the observance of the anniversary of the First Hague Congress.¹¹⁴

The efforts to teach patriotism did not attain the desired results. In a great many schools the majority of the pupils are of foreign birth or parentage. In the city of Chicago more than two-thirds of the pupils are of that class; twenty-six nationalities make up its complex school population.¹¹⁵ The population of many other cities is not less complex. The supreme aim seems to have been to Americanize or to denationalize these pupils as quickly as possible and, in the process, fundamentals have been overlooked. In the zeal to teach the child patriotism and to inoculate him with American ideals, the school has given him the wrong attitude toward his national traditions and often toward his parents, so that he may have even contempt for their dress, habits, language, and belief.¹¹⁶ Once the child loses respect for his parent, the ground for character-building is cut from under his feet, and lessons in patriotism are useless. The children of immigrants often become interpreters of American ways to their parents and grow up without training because the family relationships have been reversed.¹¹⁷ A primary essential in the training of children of both immigrant and native parents is a deep respect and affection for their parents. The process of reducing at once the children of foreign extraction to one amalgam in the smelting pot of races makes too abrupt the breaking of

¹¹³ Cf. Schauffler, R. H., *Flag Day*. New York, 1912, p. 7.

¹¹⁴ Cf. Mead, L. A., *Patriotism and Peace*. Boston, 1910, p. 21.

¹¹⁵ Cf. Abbott, G., "The Education of Foreigners in American Citizenship," *National Municipal League, Buffalo Conference*, 1910, p. 374.

¹¹⁶ Cf. Dewey, J., "The School as a Center of Social Life," *National Educational Association Proceedings*, 1902, p. 377.

¹¹⁷ Cf. Abbott, G., *op. cit.*, p. 375.

family traditions. The consciousness that a child has a family history worth preserving is a potent influence inspiring him to bear himself worthily.¹¹⁸

The civic pageant is a positive illustration and an effective means of preserving the ancestral traditions of each nationality and at the same time of fusing all races into one whole, thus cultivating true civic consciousness. A great many of our cities have presented such pageants. The school children have participated, impersonating the human history of the neighborhood, beginning with the Indians and ending with the rise of the school-house; then the nationalities, varying in number with the complexity of the population, each contributing a spectacle of something worthy in its national life.¹¹⁹ The civic pageant is a distinct contribution to the forming of civic consciousness by removing race prejudice and invoking the interest of the entire community, including every nationality and color.

At the convention of the National Educational Association in 1905 it was stated that the attempts at teaching patriotism were ineffective and that more vital training was needed: "Our instruction in civics is largely a sham. It is so much easier to teach the oath of allegiance to the flag than to teach a community to keep the fire escapes free from encumbrances. It is more interesting to prepare a program for patriotic celebration than to secure from a tenement-house population a respect for house laws. It is so much easier to teach children to wave small flags while singing "The Star-Spangled Banner" than to teach them to separate the ashes from the garbage, as is required in large cities. It is because we do not teach the important city ordinances and the reasons underlying them that the violation of laws is so common."¹²⁰ At the same convention the following significant resolution was adopted: "The association regrets the revival in some quarters of the idea that the common school is to teach nothing but the three R's and spelling, and takes this occasion to declare that the ultimate object of popular education is to teach children to live

¹¹⁸ Cf. Hall, G. S., *Educational Problems*, Vol. I., p. 338. Dewey, J., *op. cit.*, p. 375.

¹¹⁹ Cf. "Pageant of the Nations," *Survey*, 1914, Vol. 31, pp. 209-10.

¹²⁰ Richmond, I., "The Immigrant Child," *National Educational Association Proceedings*, 1905, p. 117.

righteously, healthily, and happily, and to accomplish this object it is essential that every school inculcate love of truth, justice, purity, and beauty through study of biography, history, ethics, natural history, music, drawing, and manual arts."¹²¹

II. School Organizations

Student organizations have been regarded a valuable means of developing social relationships and, therefore, of preparing for citizenship. These clubs exist in some form of student activities in every school and they have been utilized to a greater or less degree by teachers as self-directed groups to develop initiative and responsibility in the members for the welfare of the group. "The school and college fraternities and teams should be fore-schools of citizenship, cultivating its basal virtues."¹²²

Student government has been adopted in a number of schools to cultivate self-control, personal responsibility, and social conscience. The scheme as it has been worked out varies widely in elaborateness and in the points which fall within the range of pupil government. In the college, cheating in examination is often the only matter dealt with. In the high school, other questions of school discipline are considered. In the grades, every civic duty and even matters of personal morality are included. It is conceded by some that pupil government can be successfully carried out in the sixth, seventh, and eighth grades. Pupil organization to cultivate community spirit and to give an insight into civic life has been tried in many schools. A typical instance obtains in the Horace Mann School, in New York City, introduced eight or nine years ago. Each grade above the third elects a delegate to the Horace Mann Association, a kind of school parliament elected to deal with affairs concerning all the student activities. The supervision of the recess periods in the elementary school is also a function of student government in this school. The teachers recommend it because it secures the cooperation of the students.¹²³

The children in the lower grades in the schools of Boston,

¹²¹ *Ibid.*, p. 43.

¹²² Hall, G. S., *Educational Problems*, op. cit., Vol. II, p. 674.

¹²³ Reply of the principal to questionnaire.

under the direction of Dr. Colin Scott, form themselves into spontaneous groups on the basis of mutual attraction to cook, sew, model in clay, dramatize plays, etc., one class forming as many as fourteen groups, which he seeks to utilize in cultivating the spirit of cooperation. He allows three-quarters of an hour a day for group work and looks rather to the social and moral effect of the organization than to the artistic perfection of the work. The chief aim is to develop the group bond upon that as a basis, to cultivate loyalty to one another, and to promote the sense of honor and of responsibility.¹²⁴

The Good Citizens' Clubs have been organized in the schools of New York City, Philadelphia, Chicago, and many other cities to arouse the pupils to the ideal of service which they should render in some measure in return for what the community does for them. The Good Citizen Club of the Pierce School, Brookline, Mass., founded in 1906, is typical of these organizations. It consists of fifty-two members; two boys and two girls of each of the thirteen grammar schools of the city are chosen, each set by the members of their own school. Only pupils with a clear record can be candidates. The boys keep the streets free from littered paper and rubbish; they make school gardens; the members of the manual training class contribute the products of their skill to the school. The girls are helpful to the teachers in preparing illustrative material for class, etc. To maintain interest, meetings of the Good Citizen Club are held weekly, at which reports of the preceding week are given.¹²⁵ This organization has been in existence for more than ten years and is at present doing systematic work.¹²⁶

An elaborate form of self-government in the grades was conceived and developed by Bernard Cronson in Manhattan School, No. 135, New York City. In 1902 he organized the four upper grades of 400 Italian children into a city, of which each class was a borough. A constitution and by-laws were adopted and governmental functions were borrowed from city administration. The boys made out and audited financial

¹²⁴ Cf. Scott, Colin, *Social Education*. Boston, 1908, pp. 114-170.

¹²⁷ Cf. McSkimmon, M., *American Institute of Instructors Proceedings*, 1908, p. 264 ff.

¹²⁶ McSkimmon, M., Reply to questionnaire.

reports, mapped out imaginary cities with parks and with fire, health and police departments. His plan was especially successful in overcoming the habit of truancy, and in creating an interest in the study of history and of social and civil institutions.¹²⁷ At Mr. Cronson's death, his plan of self-government in the Manhattan School, No. 135, was abandoned.¹²⁸

The most widely known experiment in student-government is the school city or school republic, founded in 1897 by Mr. Wilson Gill, of Philadelphia. The distinct purpose of the school city is to train in citizenship.¹²⁹ The method combines the objective method of teaching civics with student-government, both in principle and in details. Because the school city places the discipline of the school in the hands of the pupils supervised by the principal, and because the author aims to develop his purpose through self-government, it is properly classified under student organizations. Mr. Gill saw the corruption among men interested in local government and the lack of interest in another large class of otherwise good men. To overcome the active selfishness of the first class and the apathy of the second, he formulated the plan of the school city. It consists in organizing each school as a self-governing community, all the members of which are citizens, and constitute a miniature city; this city is governed by officials elected by the citizens from among themselves. The principal grants a charter, incorporating the school into a municipality. Each room is organized into a city ward. The citizens elect a mayor; a city council consisting of boys and girls, one from each room; three judges; a sheriff and other officials. The mayor appoints, and the council confirms the appointments of commissioners of health, public works, police, and other departments. When the unit of organization is the State and each room constitutes a city, the system is known as the school republic.¹³⁰

The plan of the school city is based upon three principles: First, that the individual's success in life depends upon his

¹²⁷ Cf. Cronson, B., *Student Government*. New York, 1907, p. 107 ff.

¹²⁸ Letter of the present principal to the writer.

¹²⁹ Cf. Gill, Wilson, *The New Citizenship*. Philadelphia, 1913, p. 670.

¹³⁰ Cf. Gill, Wilson, *op. cit.*, p. 53 ff.

willingness to cooperate with others; second, that with the opportunity, the individual rises to responsibility; third, that citizenship is an art, which to be learned must be practiced. The advocates of the system emphasize its possibilities to develop in the school the spirit of democracy in contrast to the spirit of monarchy suggested by the government of the teacher; to cultivate in the pupils the sense of responsibility in civic affairs by their performance of the important local civic duties; and to give them an appreciation of the sanctity of the law, the majesty of which they are charged with maintaining.¹³¹

The school city was first given a trial in a disorderly vacation school of 1,100 children between 5 and 15 years of age in New York City. Within a week after the pupils were organized as a city, the school became orderly and law-abiding.¹³² The plan has been introduced into several schools with varying results. In the Normal school, New Paltz, New York; the Hyde Park High School, Chicago; in some of the grade schools in New York City, and in Syracuse, New York; and in approximately thirty grade schools in Philadelphia it was tried.¹³³ In most of these schools it has been discontinued.¹³⁴ At present, it obtains in its pure form in a very few schools in New York City; in a modified form, containing some of the essentials of pupil government, it finds place in about fifty schools of New York City and immediately contiguous New Jersey towns.¹³⁵ It was introduced in April, 1916, into the Wendell Phillips School, Boston. Dr. Snedden, when commissioner of education in Massachusetts, spoke in favor of the school city and its underlying principles, although he did not advocate the particular method of working them out.¹³⁶

The great majority of educators regard the paternal form of government that obtains in the schools generally as the best to attain the school aims. While the training of pupils in self-government is one of the purposes of the school, it can scarcely

¹³¹ Cf. *ibid.*, pp. 178-191.

¹³² Cf. *Outlook*, Vol. 80, p. 947.

¹³³ Cf. Gill, Wilson, *op. cit.*, pp. 205, 216.

¹³⁴ Replies to writer's questionnaire.

¹³⁵ Welling, R., Reply to questionnaire.

¹³⁶ Personal letter to the writer.

be accomplished in such a thoroughgoing system as that of the school city, which for its own successful working needs a surveillance by the school authorities sufficient to annul its self-government elements. "The term 'self-government' has often been a misleading one in educational discussions. It has frequently been used to signify self-control, either in the individualistic sense, or as the self-direction of groups without outside compulsion. In either of these interpretations, self-control, which is essential to all high social development, goes far beyond the requirements of government. What is really needed in our schools as a preparation for democracy and on highly differentiated society is not self-government, but self-control and the self-direction of groups."¹²⁷

The sharpest criticism made upon the school city is its unnaturalness. In treating the child as a replica of the adult, the principles of genetic psychology have been overlooked. The child is as immature psychologically as he is physiologically. The school city appeals to emotions and to a degree of intelligence in him which do not exist. The school should furnish an environment suitable to his present growing conditions. "Partly embryonic from a physiological standpoint, they [children] are still more so from a social one. Schools are social embryos. They cannot be little states modeled after that of adults."¹²⁸ The child is living as actually during the school years as he will live in adult life. The principle of adaptation should be one of the teacher's great working principles, according to which she shapes the school activities to the present stage of the child's physical, mental, moral, and spiritual life.

Moreover, a highly organized self-government tends to oversocialize children in two respects. It effaces individuality inasmuch as it tends to make them think in groups, and it deprives them of that training in submission to authority which is the basis of trust and loyalty. Children are hero-worshippers, and it is natural for them to obey commands and to follow leaders, rather than to bear the responsibility of governing a group.¹²⁹ Playground activities may be profit-

¹²⁷ Scott, Colin, *op. cit.*, p. 75.

¹²⁸ Scott, Colin, *op. cit.*, p. 71.

¹²⁹ Cf. Hall, G. S., *op. cit.*, Vol. I., p. 306-309.

ably turned to develop helpful cooperation among pupils, which is an essential element of citizenship. The literary, debating, musical, and art clubs, which are features of school life, are also means of securing this important educational end.

III. The Study of Civics as a Preparation for Citizenship

The need of studying civics as a preparation for citizenship was recognized more than fifty years ago,¹⁴⁰ but was not emphasized. At the convention of the National Educational Association in 1889 there was given a report of a questionnaire that had been circulated among the state superintendents, asking their opinion of the advisability of making civil government a required subject of the curriculum. The report stated that of the total number of thirty-eight superintendents, thirty-five had answered; of these, twenty favored the study, fourteen were noncommittal and one preferred music and drawing.¹⁴¹ The legislatures of ten states required the subject taught. In order to see what this subject has contributed to the work of training for citizenship it will be necessary to trace its growth in the schools.

Educational practice rarely exceeds the guidance of scientific theory. From the recommendations of the National Educational committees for the teaching of civil government may be learned the aim and maximum scope of the subject at that time. The first stimulus given the study was the Report of the Committee of Ten in 1893. The Conference on History, Civil Government, and Political Economy passed the resolutions: "That civil government in the grammar schools should be taught by oral lessons, with the use of collateral text-books, and in connection with United States History and local geography.

"That civil government in the high schools should be taught by using a text-book as a basis, with collateral reading and topical work, and observation and instruction in the government of the city or town and State in which the pupils live,

¹⁴⁰ Cf. p. 37, *supra*.

¹⁴¹ Cf. Donnan, L., "The High School and the Citizens," *National Educational Association Proceedings*, 1889, pp. 513-14.

and with comparisons between American and foreign systems of government."¹⁴²

The Report of the Committee of Fifteen submitted in 1895 stressed the subject of history as the special branch fitted to furnish preparation for the duties of citizenship, inasmuch as it gives as a basis the sense of belonging to the corporate civil body, which possesses the right of control over person and property in the interests of the whole. This sense of the solidarity of the State, it maintained, is the basis of citizenship.¹⁴³ The Committee recommended the study of the Outlines of the Constitutions for ten or fifteen weeks in the eighth grade to fix the ideas of the threefoldness of the Constitution, to give an idea of the mode of filling the offices of the three departments and the character of the duties with which each department is charged. To do this was to lay the foundation for an intelligent citizenship.¹⁴⁴

The Committee of Seven of the American History Association in 1899 recommended that history and civil government be studied together as one subject with the hope of attaining better results than by studying each separately.¹⁴⁵ In 1908, nine years afterwards, the Committee on the instruction of government, appointed by the American Political Science Association, rendered a report heralding a new note which marked the beginning of a new epoch in the teaching of civics. It recommended that the study of simple organs and functions of local government be introduced into the grades, beginning not later than the fifth year. In the eighth grade, formal instruction in local, state, and national government should be given during one-half year, using an elementary text. A course in government should be given also in the high school.¹⁴⁶ Prior to this date civics had not been taught in the intermediate grades except in an occasional grade school, as in some of the Chicago schools, where the syllabus of Mr. H. W. Thurston, then of the Chicago Normal College, had been

¹⁴² *Report of Committee of Ten, op. cit.*, p. 165. Cf. *ibid.*, pp. 180, 181.

¹⁴³ Cf. *Report on the Correlation of Studies by the Committee of Fifteen, op. cit.*, p. 33.

¹⁴⁴ Cf. *ibid.*, pp. 36, 37.

¹⁴⁵ Cf. *Report of American Historical Association, 1899*, p. 81.

¹⁴⁶ Cf. *American Political Science Association Proceedings, 1908*, pp. 250, 251.

introduced.¹⁴⁷ This report, therefore, was the first official recommendation of a course in concrete civics in the intermediate grades of the elementary schools.

These facts regarding the teaching of civics from 1892 to 1908 show that while the machinery of government had been widely taught, it had not become a live subject. The Committee of Ten in 1893 reported that civil government was pursued in not more than one-sixth of the grammar schools which had come under its observation; about one-third of the high schools offered some instruction in that subject.¹⁴⁸ At the annual convention of the National Municipal League, 1903, the following report of an investigation into how far the instruction for citizenship prevailed in the public school was submitted. "In the Middle West one-sixth of the public schools give no work in civil government; one-fourth of the North Atlantic and far Western States neglect it. At least one city of 100,000 population gives no work in civil government in any school."¹⁴⁹ No adequate instruction in municipal government had been given. An investigation of fifty of the most important cities had been made, and answers had been received from thirty-three; ten had reported nothing doing; ten, something done; thirteen, reasonably good work. Some large cities were using text-books with nothing more than an analysis of the Federal Constitution. The best work had been done by Boston, Cleveland and Detroit.¹⁵⁰

The subject of civics during the first years of the present century was by no means widely studied in the high schools. The following figures show what per cent of the entire enrollment of students of the high schools took the course in civics between the years 1897-8 and 1905-6, inclusive.

Course in Civics in Secondary Schools

Year.....	'97-8	'98-9	'99-00	'00-01	'01-02	'02-03	'03-04	'04-05	'05-06
Per cent of students	22.74	21.97	21.66	20.97	20.15	19.85	18.76	17.97	17.48 ¹⁵¹

During the nine years of which data were furnished, an average of not more than 20 per cent of the entire student body

¹⁴⁷ Cf. Fairlee, J. A., "Instruction in Municipal Government," *National Municipal League, Detroit Conference, 1903*, p. 224.

¹⁴⁸ Cf. *Report of the Committee of Ten*, *op. cit.*, p. 179.

¹⁴⁹ Fairlee, J. A., *ibid.*, p. 224.

¹⁵⁰ Cf. Fairlee, J. A., *ibid.*, pp. 224-25.

¹⁵¹ Cf. *Report of Commissioner of Education, 1907*, Vol. II, p. 1037.

studied civics. It is a significant fact that the per cent decreased each year. Some explanation of the backward state of instruction in civil government may be found in the slight attention given to the subject by educational associations. For ten years, from 1892 to 1902, it had received no consideration at the conventions of the National Educational Associations. During that time the teaching of civil government was subordinated to that of history. In 1908 there were large cities where American government was not taught in the high school.¹⁵²

At the annual convention of the National Educational Association in 1907 it was resolved that "It is the duty of teachers to enter at once upon a systematic course of instruction, which shall embrace not only a broader patriotism, but a more extended course of moral instruction, especially in regard to the rights and duties of citizenship, the right of property, and the security and sacredness of human life."¹⁵³ As a result of this resolution and the agitation which gave rise to it, a committee was appointed which made a report in 1909 upon various phases of moral training and recommended special instruction in ethics, not in the form of precept, but through consideration of moral questions to develop the conscience through reflection. At this convention Mr. Clifford Barnes rendered the report of the International Committee of Moral Training and included the Department of Training for Citizenship. One thousand schools were brought within the scope of investigation. In reply to the question as to how far the schools succeeded in cultivating a sense of civic responsibility and duty to the State, 52 per cent considered their schools fairly successful in this work; 48 per cent thought that their results were far from satisfactory. The following answer gives an idea of the standard according to which the judgments were made: "As civic pride is the basis of civic duty, I had the teachers call the attention of pupils to places and buildings made sacred by the Revolution, and to have the pupils visit these buildings and write essays on the events with which the buildings were associated. Much interest was manifested."¹⁵⁴ It may be in-

¹⁵² Cf. *American Political Science Association Proceedings*, 1908, p. 226.

¹⁵³ *National Educational Association Proceedings*, 1907, p. 29.

¹⁵⁴ Barnes, Clifford, "Moral Training Through Public Schools," *National Educational Association Proceedings*, 1909, p. 137.

ferred that the recommendations of the American Political Science Association concerning the teaching of civics in the grades had not yet been generally adopted.

IV. Community Civics

Educators are convinced that civic education in the past has been ineffective. Within the last few years there has been formed a new conception of the aim and scope of the study of civics. As the term community civics signifies, the emphasis has been shifted from the study of the machinery of government to the cultivation of a community spirit which is to be attained by the formation of civic habits, both in the work of the school and in the pupils' participation in the activities of the community under the guidance of mature minds. The distinction between the old conception of civics and the new, parallels the distinction which Dr. Dewey makes between the "State" as the organization of the resources of community life through the machinery of legislation and administration and "Society" as the freer play of forces of the community which goes on in the daily intercourse of men in noninstitutional ways. He uses the phrase "preparation for citizenship" to illustrate his distinction. "Citizenship to most minds means a distinctly political thing. It is defined in terms of relation to the government, not to society in its broader aspects. . . . Our community life has awakened; and in awakening it has found that governmental institutions and affairs represent only a small part of the important purposes and difficult problems of life; and that even that fraction cannot be dealt with adequately except in the light of a wide range of domestic, economic and scientific considerations quite excluded from the conception of the State, of citizenship."¹⁵⁵ It is agreed that the instruction in civics should be socialized; this means essentially that it should be reorganized to adapt it to the pupil's present needs. Emphasis is placed upon the importance of the teacher's focusing her attention upon the pupil's present needs rather than upon his future demands, and of seizing the "psychological and social moment for instruction when the boy's interests are such as to make the instruction function effectively in his

¹⁵⁵ Dewey, J., "The School as a Center of Social Life," *National Educational Association Proceedings*, 1902, p. 374.

processes of growth."¹⁵⁶ The keynote of modern education is "social efficiency." The good citizen is identified with the efficient member of the community who is imbued with a sense of obligation to his city, state, and nation.¹⁵⁷

The recommendations of the American Political Science Association of 1908 have been widely adopted; *viz.*, that beginning not later than the fifth grade, the teacher should use as topics for language lessons or general school exercises, some phase of city government, as the city fire department, the city lighting plant, the telephone exchange, the postoffice, the police service, the water supply, the parks, and the schools; also, the men and women distinguished for public service.¹⁵⁸ The Report of the Committee of Eight of the American Historical Association for elementary schools followed in 1909 with the recommendation that sociology permeate the work of the school and that the aim of the teaching of civics be to help the pupil to realize himself as a member of each political group and also to help him to realize, among other things: (1) What are the most important activities done by each group. (2) That there should be reciprocal exchange of honest service for honest support between the members of each group, the office-holders and the public.¹⁵⁹

A great impetus was given to the study of community civics by the committee on social studies, one of the committees of the commission on the reorganization of secondary education appointed by the president of the National Educational Association in 1913, assisted by a special committee of the same commission. The committee has devoted the last three years to the reconstruction of the social studies in the seventh and eighth grades and in the high school. It is convinced that the teachers especially of these departments have a responsibility and an opportunity to improve our citizenship which can be realized only by giving the pupils a constructive attitude toward all social questions. Moreover, it feels that the youth of the country should be imbued with an unswerving faith in

¹⁵⁶ *Social Studies in Secondary Education*, Bureau of Education, Bulletin, 1916, No. 28, p. 11.

¹⁵⁷ *Id.*, p. 9.

¹⁵⁸ *Id.* *American Political Association Proceedings*, 1908, p. 251.

¹⁵⁹ *Id.* *American Historical Association for Elementary Schools Proceedings*, New York, 1909, p. 121.

humanity and with an appreciation of the institutions which have contributed to the advance of civilization.¹⁶⁰ From the data derived from the inquiry into the social conditions and the social needs of the citizen of the United States, it has formulated the principles of organization of the content of the social studies, the methods of presenting them and the outlines of courses for secondary schools adapted both to the 8-4 and to the 6-3-3 plans of organization. It regards as social studies those "whose subject matter relates directly to the organization and development of human society, and to man as a member of social groups."¹⁶¹ The committee assumes that the foundation of community civics has been laid in the elementary grades by a six-year cycle, beginning with the first grade, and urges that more consideration be given to the organic continuity of this cycle than hitherto has been given. It presents outlines for two courses: the junior cycle, grades VII, VIII, IX, adapted to the junior high school; the senior cycle, grades X, XI, XII. Below the eighth grade, civics may be studied either as an aspect of other studies, as in the Indianapolis schools, or as a distinct subject for one or more periods a week, as in Philadelphia.¹⁶² The ninth grade civics course emphasizes the state, national, and world aspects of the subject,¹⁶³ and vocational civics.¹⁶⁴ The social studies of the senior cycle include European history, American history, and problems of American democracy with the organizing principle which characterizes community civics, viz., "the elements of welfare."¹⁶⁵ The committee summarizes appreciatively the preparation which community civics furnishes for the higher social studies: "Community civics is a course of training in citizenship, organized with reference to the pupils' immediate needs, rich in historical, sociological, economic, and political relations, and affording a logical and pedagogical sound avenue of approach to the later social studies."¹⁶⁶

¹⁶⁰ Cf. *Social Studies in Secondary Education*, Bureau of Education, Bulletin, 1916, No. 28, p. 5.

¹⁶¹ Cf. *Ibid.*, p. 9.

¹⁶² Cf. *ibid.*, pp. 16, 17.

¹⁶³ Cf. *ibid.*, pp. 25, 26.

¹⁶⁴ Cf. *ibid.*, pp. 26-29.

¹⁶⁵ Cf. *ibid.*, p. 23.

¹⁶⁶ *Ibid.*, p. 34.

We cannot recall too often that the essence of civic education is character, rather than knowledge. "Civic education is . . . a process of cultivating existing tendencies, traits, and interests . . . (It is) a cultivation of civic qualities which have already 'sprouted' and which will continue to grow under the eyes of the teacher."¹⁶⁷

In the following observation the committee seems to glimpse the difficulty which lies at the heart of the task: "Probably the greatest obstacle to the vitalization of the social studies is the lack of preparation on the part of the teachers."¹⁶⁸ But the suggestion of the training of teachers here given is of a purely intellectual character: "In teacher-training schools, however, special attention should be given to methods by which instruction in the social studies may be made to meet the 'needs of present growth' in pupils of elementary and high school age."¹⁶⁹ The academic and professional training are essentially necessary, but if the teacher is to cultivate in the pupils the constructive attitude toward social conditions which will be fruitful in good works, the question arises: Is such training adequate preparation for the teaching of a subject fundamentally ethical? Dr. Kerschensteiner says: "No person, least of all the young, becomes more diligent, careful, thorough, attentive, or self-denying as a result of the most careful exhortations and sermons on such subjects as the meaning of diligence and indolence, of care or neglect, of devotion and selfishness, unless we take pains to overcome the innate selfish laziness, the germ of all."¹⁷⁰ Effective training in citizenship must get behind the springs of action and set the inner forces working right. How shall we develop in the "habitual center of [the pupil's] personal energy,"¹⁷¹ disinterested service, that essential note of citizenship? To inquire into this question and to point out the answer will be the purpose of the next chapter.

¹⁶⁷ Dunn, A. W., "Standards by Which to Test the Value of Civics Instruction," *Social Studies in Secondary Education*, *op. cit.*, p. 57.

¹⁶⁸ Cf. *ibid.*, p. 58.

¹⁶⁹ *Ibid.*, p. 59.

¹⁷⁰ Kerschensteiner, G., *op. cit.*, p. 54.

¹⁷¹ James, W., *Varieties of Religious Experience*. New York, 1902, p. 196.

CHARACTER BUILDING

"LET YOUR JUSTICE ABOUND"

More frequently than might be imagined, teachers need to call a halt, and take a glance backward to see if in all their dealings they have meted out strict justice to their pupils. Persons who aim high are apt to be deeply concerned with motives—which someone calls the angel part of us—and sometimes neglect to see to it that conduct squares with precept. The religious teacher not only may, but often does belong to this class, and at the beginning of a new school year is a good time for a little reflection on this subject.

In the report of the proceedings of the C. E. A. for the year 1916, there is a splendid article on the necessity of preparing one's lessons, which every teacher really in earnest about her work should read—I should have said every teacher who has not been in earnest about her work should read—for no real teacher would attempt to teach a class without properly preparing for it. No matter how well she knows her subject, immediate preparation is needed to teach that particular lesson to that particular class, if one is to let her justice abound. To go to class unprepared, is to hurt one's self by slighting a duty, and to hurt one's pupils by not doing them full justice. Then, again, to teach a class well, it is necessary to secure the attention of the children, and to keep their wandering, immature minds fixed, they must be interested. "Attention is the mother of memory and interest is the mother of attention. To secure memory, secure both her mother and her grandmother," but how is she going to secure either the one or the other, if the teacher goes to class without the proper material in the way of preparation?

It is only reasonable to premise that the teacher is allowed the time necessary to make preparation for her class. No one can spend five or six hours in the class-room, attend to her religious exercises, take her meals, get the required recreation—all of which she must imperatively do—and instruct converts, visit the sick, do the church work, help with the Sunday

School, look up delinquents of both school and Sunday School, etc., ad infinitum, and then prepare her work for the next day. In such a medley, something has to be neglected, and it is not going far astray to surmise that it is the class preparation that "comes out at the little end of the horn." Small wonder that our schools have not been up to the standard. How could they be with over-crowded classes, poor equipment, too many grades, untrained and over-worked teachers? Some of the above conditions could not be helped, and some are being remedied as fast as possible, but the last still remains in all its pristine vigor. Whose the fault? Wherein lies the blame?

Again, to do the child justice, we must know him. Moreover, we must know something of the home from which he comes, if we are to deal justly with him. A pedagogical writer of recent times says: "Long ago, if a man wanted to teach John Latin, all he had to know was Latin, now, he must know John as well, and John is a very complex individual." He is one person at home where a fond mother—often a foolishly fond one—and delightful surroundings tend to bring out the best in him. He is a different somebody in the class room, where he cannot command undivided attention, and where under the stress of competition, he must take what he can get or do without—facts that will probably bring to light traits of a different nature in John's character. He is still another person on the playgrounds, where the best discipline that could possibly be devised is dispensed indiscriminately, without regard to consequences, by small boy judges of no mean ability when it is a question of dealing with their own, to whose decisions John must submit as willingly as he forces others to submit, if he is going to play the game. John may be a sissy at home, a snob in the class room, a dictator on the playgrounds, an embryo saint in the church, and it behooves the teacher to know something of all the possibilities from sissysm to sainthood, if she is going to do John a measure of justice. This can only be done by studying John and his home. The latter often explains John perfectly to an understanding teacher.

If the boy comes to school some morning evidently ready to take offense on the slightest provocation—carrying a chip on his shoulder waiting to see who will have the courage to knock

it off—don't be in a hurry to condemn. He may have been up since 4 o'clock delivering papers to help a widowed mother or a disabled father—maybe, too, he came without any breakfast. A sympathetic teacher will soon find out the cause of John's ill humor, and a resourceful teacher will find a way to get him a cup of coffee and a piece of bread—with or without the butter—if that is what he needs, and the whole will cost no more time or effort than scolding or any other form of punishment. It is not fair to punish a boy till you have found out the cause of the trouble, neither is it fair to ask for explanations that will embarrass him before the class. On the other hand, if without any real necessity for so doing, a boy sells papers or does any other form of work that sends him to school too sleepy or too tired to study, justice to the other pupils of the class demands that he either stop work or stop school.

There is no justice in nagging or in ridicule. Cardinal Gibbons, in one of his works, says that a superior who berates a subject at chapter, where he can make no attempt at self-defense, or a clergyman who mounts his pulpit and attacks his congregation when they must perforce listen without remonstrance to his tirade, is a coward. How about a teacher who subjects the little child to this treatment? It is not mere cowardice, contemptible as that is, it is worse, it is cruelty, for the child is no match for the teacher in the matter of words, and is besides incapable of defending himself. Scolding the class or nagging the individual is a mighty poor way of serving God. Besides, it is not just, for the child is not a miniature adult, and it is not fair to buffet him with the adult's weapons of which he has no conception, and of which let us hope, he will never learn the use.

Ridicule is diabolic, and practicing it on a child is the lowest form of meanness, and it is a form of meanness readily learned by young folks, and mercilessly used by them at times. Children are wonderful imitators, moreover, they are wonderfully clever at finding out how to gain a teacher's good will, hence they are always ready to laugh when teacher pokes fun at some poor culprit, or to smile appreciation when she bombards some offender with sarcasm. A class of boys or girls is a mob in embryo, and the teacher who will can carry them as far for

good or evil as the most powerful leader in history ever carried a mob. Exactly the same elements are at work in both cases, the only difference being one of degree. If one be big enough to be a leader, one should be big enough to be a leader in the right way, to the right end.

At the recreation is another good time to give your pupils full measure of justice by being watchfully careful. Too many fail to combine the "wisdom of the serpent with the guilelessness of the dove" and many good people think it an obligation of their profession to pose as ignorant of evil and to be naively innocent when told of the necessity of guarding children, particularly girls at the beginning of and during the adolescent period. To join two who are constantly together in corners or other places removed from the general supervision is no harm, often it is the prevention of serious mischief. Keeping girls off the street during the noon hour is an absolute necessity for the good name of both the pupil and the school, if the latter is in a down-town district. There would not be so many deplorable records of high schools throughout the country as there are if lavatories and toilets were more carefully supervised. Knowledge is not sin. Every clergyman makes a special study of sin in all its bearing upon human nature, and no one assumes that he is made a sinner thereby. Then why should the religious teacher—man or woman—find it necessary or desirable to feign ignorance of facts the knowledge of which, in the first instance, is largely instinctive? Needless to say that the study of vice in any or all of its repulsive phases is not meant or advocated, but the right using of the knowledge that comes to all in the nature of things, and common sense, must be insisted upon if we are to save children from sin or what may lead thereto. The plastic season of childhood and youth is a golden time for the instilling not only of virtue, but the devices that make its practices easier. Those of us who received our training under a French Founder, know the never-ending insistence placed upon the avoiding of familiarity and the displaying of reverence for the persons of others and that nicety of conduct that makes for reserve in our relations with one another. The reasons for these counsels, nay commands—were not given—more's the pity—but the lessons were so well grounded that memory rises and calls these benefactors "blessed."

Keeping recreation for one hour is harder than teaching for two or three, and the teacher is usually tired when she comes to this duty, hence the easy yielding to the temptation to let the children take care of themselves. Moreover, there is a tendency to let one's self become engrossed with two or three, who are eager for notice, to the exclusion of the rest who are then left free to carry out whatever schemes for mischief may be hatching in their fertile brains.

All this work in the interest of justice to the children is not easy, but whoever claimed that teaching children was easy? Anyone could do it if it were, and the fact of God's having made choice of a special body of men and women to do the work of educating the little ones of His flock, shows the importance as well as the difficulty of the task. Therefore, that the Master's "well done" may greet you when life's journey is over, prepare for work daily, study the child as well as the lesson you teach him, keep your speech worthy of the dear Lord who rested on your tongue in Holy Communion in the early morning and let ceaseless vigilance be the keynote of your recreation period that your "justice may more and more abound."

S. M. V.

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PRIMARY DEPARTMENT

Among the contributions to the subject of Primary Methods received by the REVIEW during the past month, we have selected one for insertion here. There are two thoughts in the paper which it is highly important to stress: the first is the desirability of cooperation between the mother and the primary teacher; and the second is that the work of the primary grades is the foundation of the entire educational superstructure upon which the school will be engaged during the coming years. Play is useful and necessary, but the nature of the thought content is all important. This is clearly implied in the following paper:

AN EDUCATIONAL FOUNDATION FOR YOUR CHILD.

So much of a child's future depends upon the work he acquires the first few years he is in school. It is the wrong idea that primary work is mostly play. Of course there must be play woven in with the work, but in every grade there must be real work with a definite aim in view.

Every mother should know the requirements of the grade her child is in each year. Does he come up to those requirements? Does he understand his work and is he interested in it?

A mother complains that her child shows no interest in his work. She talks to him but fails to arouse him. If he is not interested in his work he is not up-to-grade or the work is not presented in the right way. This applies to children physically fit. There are many educational problems and parents should know what their children are doing in the school-room.

Last year a worried mother called up a friend. John was failing in his work. She had visited school and was amazed and perplexed as the consequence.

"He acted in every recitation just as if he was in a dream," she told the friend. "What are we going to do with him?"

"Help him at home," advised the friend.

"I can't, I know nothing about the work. Oh, dear! I never thought a child of mine could be so stupid," she wailed.

"Your child is not stupid," flared back the friend. "I have watched him work and play. He is one of the quickest and brightest boys I ever saw."

"Well, what is the trouble?" cried the mother.

"He is not up-to-grade," answered the friend, who had years of experience in teaching children.

"Why how can that be?" asked the mother. "He has never missed school and he has always been well and strong." She sighed deeply over the phone.

The school year ended the mother again called up her friend. "What do you think has happened?" she cried excitedly.

"No idea," replied the friend.

"John has been promoted."

"Did you not expect him to be?"

"No. If he can't do sixth grade work how can he do seventh?" said the mother. "Tell me what you would do if you were in my place?"

"If he belonged to me, the first thing I would do would be to find out what foundation he had for the work," returned the friend.

"But I do not know how to do that," cried the mother. "I never had any experience in teaching."

"Get a tutor," said the friend briefly.

The mother found a tutor for the boy. It was discovered that he was weak in arithmetic. He would stumble on any of the multiplication tables and was the same with any mental or written work. He worked laboriously and was perfectly at sea all the time. All of his other work was of the same order. And now no matter how much he is tutored he will be handicapped by the lack of the foundation he should have gotten in the primary grades.

If a child is not keeping up with his present grade work, do not place all the blame on that grade teacher. Teachers battle all the time with this lack of a proper foundation for them to build upon. A certain excellent third grade teacher asked for a second grade for the following year. Asked why she desired to change, she explained that she found third grade work too hard.

"So many of the children are not up-to-grade that I not only give them third grade work but first and second as well. I cannot do all the extra work."

A few years ago a mother insisted that her daughter take eighth grade work two years. Ruth had not failed the first year but she had missed a great deal of the work on account of

sickness. Ruth at first did not want to stay behind her class. But her mother explained that she would find high school work much easier if she had a good foundation in the common subjects.

"Could you pass an examination in those subjects to get a teacher's certificate?" asked the mother.

"Horrors no," cried the would-be freshman.

"Very well, then you may take them until you can."

"But I do not expect to teach," said Ruth.

"That makes no difference. I want you to have a good foundation. You need it whether you teach or not."

Ruth finished high school with honors. Now she plans to become a grade teacher with normal training.

Two mothers were visiting a school exhibit. "It is all very fine," said one mother, "but I do wish my child could read and spell."

"See that he does," answered the other mother whose boy was doing fine work in school.

"Tell me how," she asked in distress.

"Cooperate with his teacher. Follow his work closely. Let him know that you are interested and in sympathy with him and his work."

A boy dropped out of high school. His parents blamed school conditions. A friend asked the mother about his standings as to class work. She replied that she did not know what they were. She had signed his cards? Yes, but it was usually when she was very busy and she did not pay much attention to them.

How very different things would have been for that boy if the mother had only exerted herself and shown an interest in his work. He was never a bad boy, just indifferent in his school work. His ambition had never been aroused. He felt no call to study.

It is very discouraging to teachers to work hard and get no help from parents. They give all the individual work possible but often children fall behind in spite of their best efforts. Very often the cooperation of parents would prevent this and there would be far better results. There must be a good foundation if the work is going to be satisfactory all through school.

EMMA TUOMY.

Bemidji, Minn.

The importance of a good foundation for the child's education cannot be overstated, but we are very far from securing a correct understanding on the part of parents and teachers concerning what constitutes a good foundation. The child needs to know his multiplication table, otherwise his work in mathematics later on will be wobbly and uncertain. He needs to know his grammar or he will never be quite secure about the correctness of his writing or his speech. Of course, he should know how to spell, otherwise dire calamity stares him in the face. But, after all, none of these things nor all of them together constitute an educational foundation. They are at most instruments which are more or less indispensable. The mechanic must have a mastery of his tools, and it needs no argument to convince any rational being, whether parent or teacher, that the child needs to master the tools which are indispensable for the getting and for the proper use of knowledge. But the real foundation of the child's education lies much deeper than this. It consists of the conscious elements which hold in embryonic form the whole future content of the conscious life of a man or a woman. The thought content is of the first importance, and with this should be linked in inseparable union feeling, emotion and imagination, no less than the power of will necessary to coordinate and to subordinate the various elements of the child's growing conscious life.

From an examination of a number of the first readers in use at the present time it would appear that there is a widespread conviction that the thought material of the primary grades is of little or no concern. They are designed evidently in the conviction that the child must learn to read first and afterwards suitable thought material may be presented to him in the printed page, and in the learning to read any combination of words will do, provided the words are short and simple. There is one primary book still used in many of our Catholic schools in which the first lesson consists solely of two words, boy, girl. The lesson consists in printing these words in script and in ordinary type and then shifting the position of the words in the different forms of type. The changes are rung on the same two words through several lessons. The words "and" and "the" and "a" are gradually introduced followed by the inevitable "see." This occupies six or seven lessons. There

is then added the "cat" and of course, a "rat" for the cat to chase, but instead of chasing the rat the cat contents himself with seeing it, and the rat instead of running at the sight of the cat is content with seeing the cat and the boy and the girl. The grotesque absurdity of the whole thing is only a little more amazing than the fact that any teacher would attempt to use the book or that any school authority would impose it.

Not infrequently the thought material presented in the early grades is seriously objectionable. The developing child mind demands germinal thoughts that will unfold progressively and in due time bring forth a legitimate harvest. The child is hungry for seed-thoughts and he will not rest content with any other. Yet many adults seem to think that the child's delight is with the leaves, whether red or green, instead of with the seed and fruit. Nevertheless, it is notorious that a child is not interested in detail, but in the great fundamentals. Witness his first drawing of a man! It consists of a circle with a vertical line representing a nose, and a horizontal line representing a mouth, with two dots for eyes; the neck is usually represented by a single line and the torso by a more or less irregular quadrangle from which two bent lines with frayed ends proceed to represent arms, and two lines with bends at the end of them without frayed ends to represent the legs. Now this drawing is valuable as an indication of the nature of the content of the child mind. The man of his mental vision has a head, a neck, a torso, four limbs, and fingers; the fact that toes are not represented indicates that they are not as vividly in the child's consciousness as fingers, a fact that is probably due to the use of shoes by the adults of his environment. It is true that the neck is very thin and frequently too long, that the legs are out of proportion and have no knees, that the torso has rather less shapeliness than we are accustomed to attribute to it. But the child has the central elements and they are the very elements that would be given by an anatomist were his description to be reduced to the minimum. In other words, the child's mind has the germinal thought which will in due time unfold into an adequate representation of a man. His mental picture does not consist of vivid portrayals of finger-nails and eyebrows and hair and the other adornments of man. He is concerned, in a word, with the seed and not with the leaf, or even

with the branch, and it is highly important that the right seed-thoughts be given to him.

Another First Reader in prevalent use opens its first lesson with a colored picture showing a dog in possession of a dish of food while a cat is crouched in an attitude of intense longing on the window sill just above him. The picture is calculated to attract the child's attention and his apperception masses are such as will enable him to assimilate the idea, and it should be noted that this idea is the germinal idea of the animal world, namely, the struggle for existence and the survival of the strong. It is the central thought of the jungle, and in its full development reveals the tooth and claw lifted to their highest efficiency. This is the germinal thought, the central thought, of the brute world and of man disinherited and reduced to the brute level. There is scarcely a thought in the whole range of available material that is more completely unsuited to the needs of the Christian child nor one that is in more complete accord with the educational theory of those men who have renounced all belief in God and in a spiritual soul, of those men who believe that human life at its highest represents nothing but refined and elaborated animal instincts. Why was this thought chosen as the very first thought to be implanted in the child's mind? It could not have been the deliberate intention of the author, whose name the publishers do not reveal to us, to betray the little ones into the hands of their ancient enemy. One is forced to the conclusion that the picture finds its way into this lesson because of the impenetrable ignorance of the author, but this being granted, how, I ask again, is it possible that Christian teachers should rest content with the practice of putting this book in the children's hands. When we turn from the picture to the thought represented in the language of the lesson we will be convinced at once that the author of the book had absolutely no claim to a knowledge of modern pedagogy. The first line of the lesson in print and with diacritical marks is, "See," "the cat," "the dog;" the second line repeats the first in script; the third line drops out the definite articles and inverts the position of "dog" and "cat," and drops the use of the diacritical marks. The fourth line brings back the definite article and repeats the verb, thus reading, "See the dog," "See the cat." This is the end of the lesson. It is unintelligible without the

picture, and evidently it is intended to implant the idea of the brute struggle for existence firmly in the child's mind as the first step in the educative process.

It still remains an unsolved mystery why writers of First Readers and Primers feel obliged to use the word "see" almost to the exclusion of any other verb, and to keep on repeating it for an indefinite time. The child loves to "do," and only indulges in the "seeing" when he is selfconscious and embarrassed. Who has not seen a baby in one of those embarrassed attitudes, backed up against a mother's protecting knee and rolling its eyes to take in the different elements in his surroundings; while he keeps up the balance of activity by sucking his thumb? It is the business of the teacher to win him out of this attitude as soon as possible, instead of fastening it upon him by the eternal repetition of "see." Lesson II of the book before us continues this "see." Its first line reads "sees," "a boy," "a girl," this with diacritical marks; the second line is a repetition of the first in script; the third line drops the article and the diacritical marks and reads "sees," "boy," "girl." Then follow five sentences, all of which are built on the word "sees"; "The girl sees a boy"; "The boy sees a girl"; "The boy sees the dog"; "The cat sees a dog"; "The dog sees a cat." The third lesson rings the changes on the personal pronoun; "Do you see the boy?"; "Does the boy see you?" etc.

Now if it were permissible in good pedagogy to indulge in "don'ts," we would probably begin our list of "don'ts" for the thought material of the child in the first grade with, Don't put into his mind the thought of the brute struggle for existence and survival of the strong; don't direct his thoughts towards sex; don't let his mind dwell on himself. For if there are any three things that will work his undoing, they are surely beast aggressiveness, sex impulse, and selfishness or self-consciousness. Nevertheless, these are the three thoughts which it is found right and proper to first instill into the baby's mind upon his arrival in the first grade, and which it is the business of the school to cultivate at the expense of almost everything else for months.

There is only one plausible explanation to the riddle before us. These books were not written with any view to implanting in the child's mind thought material. The authors must have

sought word-drills only; they must have been wholly indifferent to thought content. This view of the case is reinforced as we pass from lesson to lesson of the first book which we were just examining. It closes with a review lesson which is a jumble of wholly disconnected thoughts without any attempt at organization. It might just as well be read backwards as forwards. One of the functions of the child's first book is to assist in teaching the child the art of reading, but this is only one of its functions, and that an incidental one. The central purpose of the book, its main function, should be to present and to assist in organizing the right thought material in the child's mind, and while doing this to lead him into a knowledge and command of a written vocabulary. It is not the function of a book, however simple, to make the beginning for the child in the mastery of written language. The beginning should be made on the blackboard. It should be in script and the second step should be a successful transition from script to print through the use of some form of charts. The child should not be embarrassed with a book until he is able to use it with profit. It will ordinarily require six or eight weeks to prepare a first grade child for the profitable use of his first book. During this time of preparation he should have mastered a limited vocabulary in script and print, but the nature of this vocabulary should be determined by two factors, first, his spoken vocabulary, and secondly, the vocabulary used in his first book.

As far as possible, the first words to be taught a child in written form should be selected from the most vivid portions of the child's spoken vocabulary. This will usually guarantee the presence in the child's mind in a vitally vivid way of the thoughts to be expressed by the words of his first drills. It is, in fact, the thought content which signifies and not the spoken word, so that in the case of foreign children who have little or no spoken vocabulary in English our rule would have to be amended, so as to stress the proper thought content. It might perhaps be better expressed by saying that the words chosen for the early drills at the blackboard should be such as express the child's most vivid thought content.

This rule, however, will not suffice. For the words which the child is to meet in his first book must be kept in view. The child should be led towards them as rapidly as possible. If he

does not already possess the necessary thought material it is the business of the teacher to develop this through games, and stories, and other properly selected experiences.

We may be asked, Why hasten towards the first book during those preparatory weeks? The answer is obvious. The book should help the child to gain a mastery of new words through context which will give better and more rapid return than can be looked for from the preliminary stages of the process where the blackboard is the chief reliance. It is for this reason that we should not linger unduly in the preparatory period. No unnecessary word should be introduced at this time. There should be strict economy in the child's efforts until he begins to get direct returns which will give stimulation and courage for further endeavor.

A context method is of course unavailable until the child is in possession of some vocabulary. The meaning of a new word in a context of well-known words may usually be reached without much effort, and where the thought is familiar to the child and the spoken word for it is at his command he will readily enough supply the new word, even if it were represented in the text by a blank. In this way the context is constantly aiding the child, giving him the word and the thought; but this clearly belongs to a later stage. The beginnings must be made in another way.

The method recommended for this preliminary period has been aptly called the action method. In it the beginning is made with action words whose written symbols are used as signals to release the child's activities. The procedure is briefly as follows: The teacher writes an action word on the board, such as "run," "hop," "skip," "fly," etc., and then proceeds to do what the chalk indicates. The children are next invited to perform the action with her, and in subsequent exercises the children are required to perform these actions without the teacher's leadership.

In this procedure, the sensory motor arc is called into requisition, the visual impression is made to issue immediately in the appropriate motor activity. This deepens and strengthens the visual image of the word. The child is next encouraged to reproduce the word with chalk at the blackboard and with a pencil at his desk. The motor activity in question is again

utilized to deepen and correct the visual image. After the image has thus been rendered so familiar as to function without an effort, the child is directed to translate it into oral language. It is important that this sequence be strictly observed. The nerve current underlying the conscious states involved should be directed over the simplest path at first. This is from the visual image in the cuneus to the motor area in the parietal lobe, and thence to the muscles in question. The association of the symbol and the appropriate activity is natural and direct. It is the primary meaning of all sensation. It is in this way that sensation in all elementary forms of life aids in securing the proper adjustment of the organism as a whole to the physical environment from which sensory stimulation comes. The second stage relies upon the instinct of imitation. The child is led in this way to reproduce what he sees, and his effort will be lessened if, instead of observing the entire word, he is permitted to observe the teacher writing the word slowly. In this procedure the point of the teacher's crayon as it moves along the lines is producing successively in the child's mind images which tend to cause appropriate motor reactions in the child's muscles. When the word is thus firmly fixed in the visual area it is permissible to associate it with the auditory image in the temporal lobe, and with the speech center in the third left frontal convolution. This is a roundabout path, but the current will readily be made to flow over it without causing confusion provided the direct relationship of the symbol with appropriate motor activities has been previously established firmly.

The next step in the method involves the use of the object of the action, either direct or indirect, such as "Run to the door," "Roll the ball." The action word previously established here furnishes the point of departure, and the object in which the action culminates may readily be established in connection with it. The subject may then be added, and later on, the modifiers of the verb and of the nominal elements. In this way, the necessary groups of words may be built up, which will serve as effective context a little later on. In fact, in the process just outlined the beginnings of the context method are discernible. "Run to the," contains something of the object "door" or "desk" even though it be in an indefinite manner. It implies at least

the existence of some goal which is to be determined by the new word. The context element becomes still more apparent in the next step, in which the word introduces a modification of that which was previously known.

The children will very soon discriminate effectively between the various sentences or stories that gradually come to occupy their places on the blackboard, and they will delight in carrying out the instructions given to them through the chalk. It is a mistake to suppose that the small words are easier for the children to learn than big words. The longer word has more characteristics than the shorter word, and "breakfast" is easier than "is," as there is much less likelihood of the child's confounding the former word with others than there is of his confounding the latter. The important thing is that the thought in question be entirely familiar to the child, and next to this, that the spoken symbol be familiar to him. The first of these relationships makes known to him the thought, while the second gives him the spoken word or symbol through which he has been accustomed to retain and to use the thought.

In the Teacher's Manual of Primary Methods, page 266, a list of the words are given which it is necessary that the child should know before he undertakes to use his first book. The twenty-five words under (a) are necessary before the child should undertake to read in the first lesson of the first book. The six words under (b) should be added before he can read the second lesson, etc. The entire list of eighty-three words covers all that it is necessary to develop completely by the use of blackboard and chart. It is intended that the list of words given on page 267 be partially developed in the same way during the course of the first year. They should be developed in the order indicated so as to permit the child to use his book without undue difficulty. Sufficient direction for this work will be found in the Manual.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A MODERN PRINCIPLE OF ENGLISH PROSE

It is not a new principle in point of time or indeed in point of fact. It is not even new in point of theory. It is, however, very new in practice, so far as the business of modern instruction in English is concerned. By "modern" we understand the twentieth century and the present year of grace.

The principle is new in practice because modern instruction in English is still complicated by certain late-Victorian ideas. These ideas have caught hold amazingly of the American system of education, and have been developed here to their logical conclusion. The outcome has not been altogether happy; for these ideas, like the Victorian point of view, concern themselves with the *form* of things, with what is secondary in the true mental order, with the outward correctness which leaves the spirit untouched. One of these ideas occupies itself with grammar and reduces what ought to be organic to something which the late John Bannister Tabb appropriately described as "*bone* rules." The italics are ours. Another of the ideas busies itself with the teaching of reading and the study of literature—in which it secures a certain facility at the ultimate expense of fertility. The last of the ideas pursues its orbit round the center of English prose composition. The result has been commonplaceness, banality, and a loss of strength, for the body of prose has been fed at the expense of the soul. The new principle, on the other hand, cares little for the body until the soul is fed. It follows, in this, the best theology, and like it leads to great achievements.

This new principle, curiously enough, was enunciated in the very midst of the Victorian period and somewhat in the manner of a voice crying in the wild places of civilization—for it was first spoken in Ireland by Cardinal Newman. It would be too much to expect the Victorian era to pay heed to it, in so far as it offered a new principle of education in the teaching of language. The Victorian period was too narrowly pleased with the existing order of things. To urge a new principle was to disturb, and to displease and perhaps to annoy. Especially would this be true of such a principle as Cardinal Newman's.

Newman's principle was engaged with the spirit of man and his naked thought, at a time when thought and spirit were coldly regulated and repressed by what G. K. Chesterton has happily described as "the Victorian compromise"—that habit of mind in which a chilly correctness and good form were set as the only possible ambition for the cultured. In education the late nineteenth century went over entirely to this point of view, with the result that for a generation we have been teaching everything pertaining to English with *form* as the first objective, and everything else second. We have achieved, in consequence, the superficial. The Victorian methods unfortunately still hold their ground. Indeed one of the very newest books (1917)¹ on the teaching of English in the secondary school lays down these "five imperatives" for the teaching of composition:

1. Develop a sense of form and organization.
2. Discover and arouse the individual's interest.
3. Stimulate keen observation and graphic phrasing.
4. Make use of other studies in the curriculum.
5. Criticize constructively and sympathetically.

These "five imperatives" sum up the matter neatly. They tell likewise the whole story of American English. For the result of these five imperatives must necessarily be an external and superficial use of English prose. The spirit and purpose of language is nowhere included—namely, to be thoughtful and to express thought. *Form* first—it is the old Victorian principle. The new principle recognizes and insists upon something antecedent to form—*i. e., thought*. The new principle, happily, is no longer the voice from the wild places which it was in Newman's time; but it is still very new in the theory of teaching English, especially English prose composition. It is new in practice particularly, so new that perhaps an examination of its essentials may prove of some present advantage.

The new principle might best be set forth in Newman's own words: "Thought and speech are inseparable from each other. Matter and expression are parts of one; style is a thinking out into language." To this Newman adds the corollary that litera-

¹The Teaching of English in the Secondary School, C. S. Thomas, Houghton Mifflin Co., 1917, p. 48.

ture is "thoughts expressed in language." "Thought" he defines as "the ideas, feelings, views, reasonings and other operations of the human mind." The new principle concerns itself with two of these propositions, first, that "literature is thoughts expressed in language," and second, "style is a thinking out into language."

The new principle does not regard words except as a detail of style. Words are of subordinate concern for they are merely the signs of thoughts, do little or nothing of themselves, and have only such significance as the minds of the speaker and of the hearer give them. Their function is largely to call up and usher into the area of direct mental vision the associated thought, and thereupon, like a well-trained servant, quietly to withdraw until again required. They are only a means to an end; they are an effect, not a cause; they are secondary to a primary which is *thought*. Neither are they to be confused with language, for language is merely the *tongue* of a people: the customary sounds made by the tongue under the control of the brain while occupied with the effect to communicate its thought. Language is primarily action, physical action under the control and direction of mental action, and varies directly accordingly to the civilization of the people who employ it. It is the result of the judgment of the intellect formed upon the material brought in through the senses. If this material represents the environment of a Hottentot, the result is an African dialect; if it represents the Latin and Romance civilization, the result is Castillian Spanish or Parisian French. In any circumstances the language of a people is, in essence, their effort to express thoughts by means of signs made with the vocal organs. It is, therefore, the habits of thought of any people which determines the character of their language, and it is their environment and their development which affect and determine immediately that language. Words are accidents in this development. They arise, flourish, decay and are forgotten. Indeed the very language itself will die when the habit of thought which called it into being vanishes from the world. So long as the thought is vital the expression of it will live—and no longer. Language, therefore, is a living thing above and apart from the words which happen, at any given time, to compose it. For language is the expression of thought, and it is

the nature and quality of the thought which constitutes not only language but literature as well.

It is on something of this philosophic premise that the modern principle of prose composition is built. Therefore does it assert that "literature is thought expressed in language" and "style is a thinking out into language." It recognizes that Nature's way in language is the right way: from cause to effect: from thought to form; that the natural way to learn a language is first to speak it and then to write it. It insists that English is essentially a matter of the tongue, a fact which is lost sight of in the organization of many English departments which would separate expression and literature, whereas every logic—of language, of history, of experience—proves them inseparable. The four greatest masters of English were by profession public men and speakers—Chaucer, Shakspeare, Jeremy Taylor and Cardinal Newman. It is the common experience of army officers who go out to India from England that their little children, quite innocent of any grammar or course in composition, pick up Hindustani far faster than their sire who had spent laborious hours upon it in his library—laborious because he reversed nature's own process. Biology and psychology buttress this fact with the scientific information gathered from empiric tests in the laboratory. Every instance will demonstrate nature's true process, a process always the same—*thought to form*. Indeed it may be this very natural process that produces genius; for genius seems to be chiefly the functioning of usually undeveloped areas of the brain under the impulse of an unusual spiritual perception: the issue of which is compelling truth set forth in uniqueness of form. This is notably true of poetry, though it applies to prose as well. The modern principle of English prose composition would recognize therefore, this natural process in language, identifying it with the proper process of the mind—from action to utterance, from functioning to expression, from thought to form. It would develop the power of thought and stimulate creative effort. It would teach every student of English, first and above all else, *to think in the English idiom*.

It would do these things because literature is an art, not an abstract science susceptible of exact definition. As an art, literature is purely personal, is entirely a result of thought

and meditation, and is of the inner spirit. To teach literature as an art it must be taught personally and with ample room for the play of personality. Not that it should give way before unregulated, untutored impulse. There is a restraint proper to art as there is a restraint proper to morals. Art, like all things of the mind and soul, must be disciplined, else its spiritual perceptions may not always be clear, and its expression not always faithful to the thoughts which inspired it. It does enjoy a large measure of freedom, however, and so there must be freedom, as well as discipline, in the study of it and the teaching. This freedom can come only from within, since art comes from within. This freedom is a matter of thought, of the intellect; and so is art—the outward expression of the inward thought of the time and the generation. Literature is such an art. It must be studied as such, felt as such. It must be regarded as a personal thing, still vital and organic, still growing under the influence of the genius, thought and spirit of the time. It is, in itself, subject to no arbitrary canons and is impatient of them. It knows no necessity beyond that for expression of the thoughts within. It is content if it achieves satisfactory utterance of these thoughts, satisfactory in the sense that they are intelligible to the audience of that generation to which they are addressed. And finally, it is to attain such expression that this modern principle is calculated. As a principle it seeks only to supply an existing want. It has no other function.

There is at present no single work which describes comprehensively this principle and its function, although one or two recent works on rhetoric make something of an attempt to recognize it in their plan and practice. The embodiment of it remains for some book in the future. In outline, it would consider as its first problem the nature of English prose and its present trend of development. As a help to this it would consider briefly the previous history of the language. It would attempt to disclose the direct relationship of thought to form, of thought to language, and to expose this relationship in detail. It would then proceed to the composition as a whole, and the manner in which it must conform to the fundamental logic of all right thought—*i.e.*, by being one, clear, and properly proportioned. It would then proceed to the examination of

the smaller units of the composition—the paragraph, the sentence, the word, considering them always in relation to the thought which is seeking expression by their means. In the end it might examine briefly the forms of discourse which time and the genius of the race has evolved—the argument, the exposition, the narrative, the description. They are, however, distinctly less important than the main business of prose which is to express thought as idiomatically, *i. e.*, as much in the native English fashion, as may be. To that end, personal, familiar subjects of immediate interest are apt, as topics for writing, to provoke the best efforts, the best thought, the best style. The criticism of the issue should always be helpful, constructive, honest, and adapted to the individual. The spirit in teaching such writing of English should be one of friendly comradeship in an intellectual adventure. In the light of this principle the writing of English is an adventure, for this modern principle of English prose is very much of its own generation, and is in spirit essentially imaginative and forward-looking. It regards English as something developed by the life and thought of the times, and would be abreast of the development, especially now when so much is stirring in the world. It is modern also because it is seeking to attain a strength and vigor which contemporary English prose here in the United States so seriously needs, and which must come from a habit of vigorous, informed thought, since obviously it can come from no other source. Here in Washington at the Sisters College we are endeavoring to put the principle to the pragmatic test. We are persuaded that procedure from thought to form, since it is the natural and historic development of language, should likewise be the logical principle for any organized study thereof. It is a principle new only in practice, and to that extent only is it modern. Such modernity, surely, in a time of profound change and upheaval like the present hour, requires little justification—for it would only anticipate and be prepared against the needs of a great tomorrow.

T. Q. B.

NOTES AND QUERIES

There are some interesting new books among the autumn lists of the different publishers. In spite of the war and the

advanced prices of ink and paper, there seems to be an increase of activity in the book world instead of a decrease. Fiction is as much in demand as ever, with this difference, that it dies and is forgotten more quickly than before. The lives of most novels have been brief since 1914. More serious works seem to be more in demand.

In the introduction to an edition of Newman's "University Subjects," in the usually commendable Riverside Literature Series, the following gem of theology appears: "He (Newman) had no sympathy with or understanding of that serene faith which is able to rise above skepticism, which faces freely any new truth however startling, which needs and cares for no creeds, knowing that they but change and fail—a faith which connects itself purely with the Divine and is not afraid." What intolerable rubbish!

The vogue of O. Henry grows apace. He has now won his European reputation and his place in the history of the short story seems assured. Before long he will probably appear in the reading lists of short stories for the schools. He deserves such attention.

Oxford has recently acknowledged the merit of the work of Henry van Dyke by conferring upon him the honorary degree which she gives usually to the poets, the degree D.C.L.

Montrose J. Moses, who has to his credit an edition of "Everyman," is the editor of an historical collection of American plays the first volume of which is to appear presently from the press of E. P. Dutton and Co. The first volume will include the beginnings of the American stage. There will be a critical preface to each play, setting forth the dramatic and social conditions of the period, and there will be many facsimiles and reproductions of old prints and portraits.

It is announced that Doubleday, Page and Co., are about to open a department of education, in anticipation of a demand for new text books—after the war—books which will recognize the profound change that is sweeping over the face of the world and setting in train new thoughts and new tendencies in education and knowledge. It is an interesting undertaking, although by no means novel. The necessity for new methods and for such a press called into being the Catholic Education Press some years ago.

Q. Who is the leading Catholic novelist in English of our time?

Joseph Conrad is fairly entitled to that distinction. Doubleday, Page and Co. are his publishers in the United States. His work is Catholic not in the sense that the work of Canon Sheehan is Catholic, or the work of Robert Hugh Benson, but rather in the sense of the work of Marion Crawford—Catholic in spirit even though secular in theme. In other words his themes are gathered from his own experiences of the life of his times, and his treatment of them is invariably characterized by a healthy moral tone. Mr. Conrad is by nativity a Pole, and Conrad is an English abbreviation of his full name. His style is robust and at the same time polished, and his technique is very interesting. Not only is he our leading Catholic novelist in English but he is perhaps the leading English novelist of the time, not even leaving out of account Mr. H. G. Wells.

Q. Please give the names of books useful for the college study of the history of the English language.

In general, "The Story of English Speech," by Chas. Noble, published by Richard Badger of Boston. A popular treatment may be found in "The English Language," by L. P. Smith, published by Henry Holt. "The History of the English Language," by O. F. Emerson, published by Macmillan, and "The Making of English" by Henry Bradley, are standard works.

Q. Can Shakspeare be taught with profit in the seventh and eighth grades?

Inasmuch as the dramatic instinct is very pronounced in children, and inasmuch as they should be familiar with dramatization all through the primary and intermediate grades, it should be comparatively easy to introduce them to Shakspeare before they enter the secondary school, especially to one of the comedies—say "The Merchant of Venice." Shakspeare ought not to be out of the range of any eighth grader who has retained any remnant of juvenile imagination. Moreover, Shakspeare himself was compelled to depend on boys, who had still their soprano voices, for the interpretation of even his greatest female rôles, so that surely *some* of his plays, at least, ought to be within the comprehension of an eighth grade boy or girl of today. In our personal experience we have found that Shaks-

peare is read and studied almost invariably with interest and profit by eighth graders, and not unseldom by seventh graders, when the play is properly presented. There are editions especially prepared for the grades, and consequently the matter of a suitable text presents no difficulty. All that is necessary is to engage the attention of the pupils by telling them enough about Shakspeare's life and times to interest them in the more picturesque and romantic aspects of his age, sketching for them in a just-sufficiently-tantalizing outline the story of the play, reading parts of the play aloud, and then developing it as a dramatic unit, paying only such attention to the finer points as may be unavoidable. The music of the verse, and the imagination displayed in Shakspeare's unfolding of the story will inevitably draw the children on and in, while an occasional dramatization of the more thrilling or amusing scenes will complete their captivation. They are always intensely interested in the human side of the characters, and will usually debate fiercely the "why" and "wherefore" of conduct, especially in the hero and heroine. There is a moral beauty, too, which will not be entirely lost upon their young minds, so that in every way it is possible to teach Shakspeare in the last grade or even the last two grades of grammar school both with profit and with pleasure to pupil and to teacher.

RECENT PUBLICATIONS

THE GRADES.—*The Teaching of Poetry in the Grades*, by Halliburton and Smith; *Language Teaching in the Grades*, by Cooley; *Teaching English in High School and the Grammar Grades*, by Bolenius; all published by Houghton Mifflin Co.

SECONDARY SCHOOL.—*The Teaching of English in the Secondary School*, by Thomas; *The Teaching of Poetry in High School*, by Fairchild; *The Teaching of Composition*, by Campagnac; same publisher as above. *Self Cultivation in English*, by G. H. Palmer, as above.

COLLEGE, UNIVERSITY AND GENERAL.—*The Essentials of Extempore Speaking*, by J. A. Mosher, Macmillan; *News Writing*, by M. L. Spencer, D. C. Heath, publisher; *English Composition as a Social Problem*, by Leonard, Houghton Mifflin Co.; *Effective English*, by Claxton and McGinniss, Allyn and Bacon. *The Yale Shakspeare*, the first volumes of which have just been issued by the Yale University Press, New Haven, Conn.; *Essays on Modern Dramatists*, by William Lyon Phelps Macmillan; *The Art Theatre*, by Sheldon Cheney, Alfred A. Knopf, publisher; *The Little Theatre in the United States*, by Constance D'Arcy Mackay, Henry Holt and Co.; *Representative Plays of American Dramatists*, by Montrose J. Moscs, in three volumes, of which volume 1 is to appear soon, E. P. Dutton Co.; *The Insurgent Theatre*, by Thomas H. Dickinson, B. W. Huebsch, publisher. *Tendencies in Modern American Poetry*, by Amy Lowell, Macmillan; *Dreams and Images*,

an anthology of Catholic poets, edited by Joyce Kilmer and published by Boni and Liveright of New York; *Malory's Morte D'Arthur*, by Vida D. Scudder, E. P. Dutton. *The Substance of Gothic*, by Ralph Adams Cram, Marshall Jones Co., publishers. *The Value of the Classics*, edited by Andrew Fleming West, the Princeton University Press. *The Well of English and the Bucket*, by Burges Johnson, Little, Brown and Company, publishers, a book on English prose and the teaching thereof. *Some Modern Novelists*, by H. T. and Wilson Follett, Henry Holt and Co.; *The Moderns*, by John Freeman, Thomas Y. Crowell and Co.; *William Dean Howells*, by Alexander Harvey, B. W. Huebsch, publisher; *The Soul of Dickens*, by W. Walter Crotch, Chapman and Hall, publishers, London, Eng.; *On Contemporary Literature*, by S. P. Sherman, Henry Holt and Co.; *The Supernatural in Modern English Fiction*, by Dorothy Scarborough, G. P. Putnam's Sons, publishers; *The Way of All Flesh, Erewhon*, by Samuel Butler (two reprints of famous novels), also *The Note Books of Samuel Butler*, all three published by E. P. Dutton. *Life and Letters of Maggie Benson*, by her father, Arthur Christopher Benson (the niece of Monsignor Benson), published by Longmans Green; *Letters About Shelley*, interchanged by Edward Dowden, Richard Garnett and W. M. Rossetti, edited by R. S. Garnett, published by George H. Doran Co.; *The Middle Years*, an autobiography by Henry James, Charles Scribners' Sons; *Mark Twain's Letters*, 2 vols., edited by Albert Bigelow Paine, Harper and Brothers; *Correspondence of John Henry Newman with John Keble and Others (1839-1845)*, edited at the Oratory, Birmingham, and published by Longmans Green. *American Ideals*, edited by Norman Foerster and W. W. Pierson, Jr., a selection of essays, addresses and state papers illustrating the development of American social and political philosophy, Houghton Mifflin Co.; *A History of American Journalism*, by James Melvin Lee, Houghton Mifflin Co. *A Short History of England*, by Gilbert K. Chesterton, John Lane Co.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

The readers of the REVIEW will rejoice to learn that the Sisters who are doing graduate work at the Sisters College of the Catholic University are receiving recognition for their work from the highest authorities in the world.

Major Garrison, the writer of the following letter, is a recognized authority in the medical world. He is the author of several volumes on medical topics, including a History of Medicine. Sir William Osler, Bart., was formerly a professor in the Johns Hopkins University and is recognized as one of the leading authorities of the world on his subject.

Army Medical Museum,
October 11, 1917.

THE SECRETARY,
Catholic University of America,
Brookland, D. C.

DEAR SIR:

Would it be possible for me to obtain a personal copy of the interesting graduating thesis of Sister Mary Rosaria entitled, "The Nurse in Greek Life" (Boston, 1917)? If so, I should appreciate it very much. I saw this dissertation recently in the Library of the Surgeon General's Office and think it a very scholarly contribution to the history of medicine as well as of general culture. I enclose a stamp for transmission of the pamphlet, if I may have one, and, if another copy is available, I should be greatly obliged if you will send it under the other stamp to Sir William Osler, Bart., Regius Professor of Medicine, University of Oxford, 13 Norham Gardens, Oxford, England. From what I know of him, I feel sure that he would appreciate it very much and read it with interest.

I am, very respectfully,

(Signed) MAJ. T. F. H. GARRISON,
Army Medical Museum,
Washington, D. C.

GOOD POSTURE AND ITS IMPORTANCE IN SCHOOLS

The only thing to do to raise the standard of health among school children and to give them the proper start in life to which every child is rightfully entitled is to employ school

gymnastics, for it solves this problem of how we can counteract the natural tendency of a child to sit with shoulders stooped.

There seems to be a certain type of child whose natural tendency is to sit or stand with good posture, but this is the exception. As a rule careful instruction is absolutely necessary to secure good posture of the majority. Realizing this, we can see that physical education is essential if we wish our boys and girls to leave school with good physiques. If the schools will accomplish this much, the pupils will undoubtedly go through life better equipped to compete in the work which they have chosen to follow. But on the other hand, if the schools allow them to leave with some physical deformity, their physical infirmity will be a handicap all through life, even though mentally they be specially gifted.

Another great injury which is likely to follow the continuance of bad posture is the effect on the spine. If a child sits during school hours with shoulders inclined forward or leaning to one side, the spine will readily incline also. If this condition is continued day after day through school hours, we shall eventually get a permanent abnormal curve, with its accompanying effects on the general health of the child.

For when any part of the body is forced to assume a position which is contrary to nature, it affects the rest of the body; thus a deformity in any part of the body would affect the general health, and we find the effect still more far reaching when we consider the effect on the mind.

It has been conclusively proven that the physical condition reflects on the mental, and that mental activity is so closely related to physical vigor that they are inseparable, and thus conditions are transmitted the one to the other.

A child who is suffering from impaired physical health will also suffer more or less from mental depression, and consequently the child's power of concentration will not be up to the standard it would be if he were physically fit; and as concentration is the basis of all study, the child will have difficulty in keeping up with his daily studies.

So we can truthfully say that a child physically handicapped is mentally handicapped as well.

In summing up all the injuries which may be due to bad posture, we find, in reality, they are the effects of neglect to pay

sufficient attention to the child's physical education and we can see the paramount importance of school gymnastics. But it is very gratifying to those who have the welfare of our future citizens at heart, to know that educators are gradually realizing the importance of this subject, and we hope in the not too distant future that physical training will be a compulsory part of every child's education.—*The Posse Gymnasium Journal*, September, 1917.

HOW TO USE THE BRAIN

No matter how good a brain one has he will not be a good student unless he learns early in life how to use his mental powers to the best advantage. The reason why boys and girls of mediocre ability outstrip naturally brilliant children in school and in after life is because the former have learned how to use their brains, while the latter have not.

Knowing how to acquire knowledge with the least time and effort is as important as knowledge itself. Too many children and grown persons as well make the mistake of thinking that they can learn by bulldog strength and tenacity alone. Educators are just awakening to the fact that there are right and wrong ways of studying and that it is of the utmost importance for everybody to know the right way.

Dr. George Van Ness Dearborn has recently made some very interesting discoveries about efficiency or, as he calls it, economy in study. What he has found out is of great value not only to those who are still in school or college, but also to those who have passed that stage, for the acquisition of knowledge should never cease until we are dead.

Real interest in what he wishes to study is, Dr. Dearborn finds, the first step in the making of a good student. Once this interest is really acquired you learn almost reflexly and without any great effort, because it is a pleasure to you.

Whatever you have an interest in, you enjoy doing, and that is the reason why well-adapted work in the long run is the most certain, if not the greatest, of human delights. Many people think of work as a necessary something disagreeable rather than agreeable, but it is certainly one of life's most permanent and substantial satisfactions and delights. All great, useful and original work ordinarily is done under conditions such

that the work is enjoyable, there being always enough interest about it to make it pleasurable. It is under these conditions, furthermore, and generally under these alone, that the largest amount of energy is expended.

There are two efficient ways of acquiring knowledge—the conscious and subconscious. Conscious, or deliberate study, is what school children call “grinding,” and is essentially a restraining process. When we study consciously we must hold back fatigue, the impulse to distraction, the stimulus of the senses, the longing for change, and keep everlastingly at the task of forcing our brains along new pathways.

The conscious student must avoid “false study” in which the eyes are open while the brain is shut and, except in a few instances, he must avoid learning by rote.

Attention should not be concentrated on a book for too long a time without rest. Every twenty minutes or so the student should walk around the room for a minute or two. This activity will draw some of the blood of your brain into your legs and will relieve the strain on your eyes.

The other method of acquiring knowledge—the subconscious—consists in subconscious observation on one’s subconscious mind. It is by this method that most of the endless details of knowledge are supplied, and without it we could not understand anything worth learning.

A good example of this kind of study is a young child learning to speak. He does not at first consciously strive to pick up the marvelous art of speech, but none the less he acquires it quickly, in part by imitation.

There are three different ways of learning by this subconscious method—by seeing things, by hearing things and by actively doing things.

For the student who uses the conscious and subconscious methods of study intelligently, examinations cease to be a bugbear. They simply take care of themselves.

“Examinations,” says Dr. Dearborn, “are not intended to trap you, but are intended as means to find out how much you know or do not know; mostly, in fact, how much you do not know. Cramming for an examination is like carrying weights in your pockets when getting weighed; you are cheating yourself. The economical way is to keep your notes posted up in

your books and in your brains every day so they can associate, and you learn much faster, giving your subconscious faculties a better chance. The power of grasping ideas is an extremely valuable one. Pick out the gist and sense of a running discourse, select the ideas and express them in your own words."—*The Posse Gymnasium Journal*, September, 1917.

NEW TYPES OF CLASS TEACHING

No attempt is made here to present those types of class teaching which, accepting as facts existing curricula, try to make the best of the bargain by the use of improved methods. Such discussions have their place, and none of us would undervalue them. Certain newer types of class teaching, which may well claim our attention today, involve readjustments of both materials and methods, and depend for their existence directly upon the recent educational theory which takes intelligent account of the type of society desired.

The day dawns when citizens of our great republic may have a really practical education, one which in its very process, as well as in its precepts, shall help individuals to enter intelligently into the experiences of democratic life. Leaders in the field of education have been doing some hard thinking, asking, "What kind of a society does our nation really want, and how can we best prepare our youth to develop such a society?" Whole groups of educators are coming together to "study the basic principles which must underlie a system of education suited to the needs of a democratic society such as ours"; still other groups take definitely as their problem—Education for Democratic World Citizenship.

Our society needs persons who are trained in intelligent and conscious cooperation for a given desired good. This involves training in self-sacrifice, initiative and originality, but it also involves such experience and training in exercising judgment that persons will know when and where to follow. To be able to choose intelligently and cheerfully whom and when to follow demands as much training and is as important in our social life as leadership. Ability in leading and in following can be satisfactorily attained by no method less sure than experience. It will be a part of the business of education, therefore, to insure this experience.

A new attitude in education is involved here. It is no longer merely that of transmitting to more or less passive individuals a body of inherited knowledge, but rather of helping immature individuals to develop in their present physical and social environment. The very term "immature" denotes, as Professor Dewey points out, potential growth. This means that we shall encourage initiative, originality, variation, and believe in possible constructive use of the environment by the new members of society, a use in itself to be a real contribution to the common weal, a forward step in social evolution. From this point of view children can no longer be used "without reference to their emotional or intellectual dispositions." "Giving and taking orders modifies actions and results, but does not of itself effect a sharing of purposes," says Professor Dewey (*Democracy and Education*, page 6). It is this sharing of purposes, this conscious cooperation for the common good, that we must find ways to develop.

Since the objective of all education is efficient living in society, it seems clear that experiences in the classroom should not be unlike those in society itself. Situations real to the child should give rise to real problems whose importance is recognizable by the boys and girls who face them, and the methods of solving these problems should be true to the best ways of solving them in real life. The products of work should be socially valuable also if the self-respect of the worker is to be increased and incentive for further effort supplied. This means a departure from much of our present practice in mere "bookish" teaching. The knowledge acquired by the race through these long ages will surely be needed, but when it is brought as a help in understanding or solving problems pupils themselves feel, it will be welcomed more intelligently, and because it will be used by them, will be understood and valued.

Let us now turn to a consideration of some of the experiments in class teaching that have grown out of this principle. We must emphasize at the outset that they are experiments, concerning which it is too early yet to make final judgments. The one under way at Teachers College, under the direction of Miss Patty Hill of the Kindergarten Department, has interested me greatly; it seems to be rich in suggestion, and permeated by daring common sense.

The big, sunny kindergarten room seems little like a classroom when one enters it in the middle of the morning, nor would the uninitiated dream that school was in session. "Where is the teacher?" asked a visitor, and it took a minute to locate her, over in one corner with a group of busy children. The kind of order to which most of us are accustomed, even in kindergartens, does not prevail. Not all the children are doing the same things at the same time in the same way; most of them seem very busy, however, and their whole attitude says that their business is important. They are talking together, making a noise in fact, for all the world like natural workers. "Co-operation in real life does not come, ordinarily, in actual quiet," Miss Hill often says. We see that the environment is rich in suggestion. There are plants and flowers and a bird, slides and a seesaw and other apparatus for exercise. All sorts of raw materials invite activity—blocks or boards large enough to build a house in which children may "live," as well as many other "real" things to use. Over near the windows, for instance, are a doll family or two, with real put-on and take-off clothes, real beds for dolls to sleep in, with sheets and pillow cases and all the rest. There are real little wash tubs, too, for washing the clothes when they get soiled, and real irons that get hot, with which to iron them. Instead of singing cunning little songs, accompanied with motions, about washing clothes, the children wash real clothes in real tubs with real soapsuds. These boys and girls in their play have been performing one of the really useful arts of life—not merely singing about it.

Children are quite free to choose what they shall do, but once having chosen, they must complete a given undertaking before changing. They can work as they please, alone or in groups. The teacher is always there to give suggestions and help when needed, but children are encouraged to help themselves and each other, which they do to a surprising extent. They make their own rules, and keep their own order. In general no child has to do, or not to do, anything unless the whole group decides it. The other day, for instance, the group had decided that they wished to play a certain rhythm game. One child did not wish to play, which was all right. But when he decided he did wish to play with the cart, and made so much noise with it that the children could not hear the music,

they stopped proceedings, talked it over, and then and there made a rule that the cart should not be used during such games, and the child had to desist. Here was actual experience among five-year-olds, of government of the people, for the people, by the people.

One of the interesting facts has been that although most of the children start out as little individualists, when they get to working with materials real enough to involve problems similar to those in industry and society, cooperation has tended to come naturally. When you are handling pretty big boards, a yard or more long, you soon find it useful and natural to have someone working with you who also wants to build a house and will take care of one end of the board while you handle the other. And when you get the house all made, you usually need someone to keep house, or bank, or store, with you. After you get it built, too, you want it safe for a while; you realize that other children want their things safe, too. So the question of property rights arises, and people experience what being a good, or bad neighbor means. In real life people cooperate over just such things; how natural and right that children should learn that way too.

In this experience of becoming householders in the play world many things are involved. First, children must decide what kind of houses they wish, for what use, what style. They often make crude sketches of these, or choose their ideal from pictures. Next, they use judgment in selecting from the available raw materials those they wish to use, and in putting them together so as to get the desired results. This has involved usually much self-criticism—testing of thought in the light of results.

It will be seen that children here, in seeing for themselves something that they choose to do, and then starting to do it, are working on projects. This way involves activity, a central characteristic of all experience-getting, and therefore invaluable. It has been said that if one person sets up a certain goal, and another strives, the activity of neither is complete. The project must be freely adopted, set up, by the individual himself, to be really useful in education. It may be suggested by someone, the teacher perhaps, or by the group, or by the environment. The important thing is that it shall become the individual's very own, enlisting his real interest and effort.

Among the many great values of this project type of teaching is the natural way in which so many phases of experience come to children—interrelated as they are in real life, not artificially separated as they too often are in school rooms. A good illustration of this came to me recently from a project enthusiastically taken up by a sixth grade class in public school. The school board was planning to erect a new building for this school, and the children were much interested in the plans and elevation. The board was considering whether to buy the cement blocks for the foundation from a local firm or from one in a neighboring town. The teacher told the children about this, and they discussed it in class. It was soon realized that they really had no basis for knowing which would be wiser, and they decided to find out. First, they had to know what concrete blocks really were in order to understand their value. A committee from the class visited the local factory, and returned with directions for making concrete blocks, which the class proceeded to try out for themselves. It was found that this was hard work, and that even after they had performed all the varied operations, satisfactory results were not forthcoming. So the whole class visited the factory. This led to a discussion of the principles of hydraulic pressure. Next, they figured out, on the basis of the plans, the number of blocks needed. The question of cost led them to write to the neighboring town for prices, to add charges for freight, and to compare the result with home prices. The economic and social question of patronizing home industries inevitably arose, with interesting discussion of local tax-payers involved. All in all, the study constituted an important training for citizenship, not only in the actual cooperation needed to carry it through, but also in the problem of expending public money wisely. It correlated, too, training in language work, arithmetic, science, and industrial arts, under which headings the scheme was worked out in the teacher's mind.

We all of us know that we are far from being experts in this matter of teaching—that although we realize the enormous values attaching to types of project teaching, we are still too new at approaching the problem from that angle to discover, and so help children to discover, enough suitable projects to meet the needs. We in religious education are quite as badly off

as everyone else—more so in fact, because we have so little of the children's time at our disposal that the difficulty of finding projects which can be accomplished in the given time is enormous. We believe, however, that our great opportunity and our great task lie just here.

A certain church-school kindergarten group has long since been interested in the children of a nearby day nursery. A few weeks before Christmas the teacher and children were talking of the coming holiday, with its gifts and other joys, and the teacher asked, "What do you suppose the Day Nursery children will have at Christmas?" The class took up the subject at once, and when it developed that these other children might not have any tree or presents, one child explained, "Let us give them a tree." "How can we do it?" asked the teacher, "and what kind of a tree shall it be?" They talked it over, and with great good sense finally decided to make the trimmings themselves, since buying the tree would take most of their money. So for two Sunday mornings they busily made lanterns, covered balls and pasted chains out of colored paper. Each child chose what he wished to do and worked hard at it. On the second Sunday one small girl stood gazing reflectively at the tree, then at the little chain in her hand. "Let's join them all together," she suggested. "It will be lots prettier." At first there was dissent, but presently all were convinced, and the short chains were joined and put on the tree, making an impressive showing. To the teacher's astonishment and joy the little group felt what it had done, for all agreed with the child who sighed as she gazed rapturously at the tree, "It's nice to do things together." Surely these children had entered into the spirit of the Christmas-tide.

Another example comes from a primary group in a week-day school of religion. It developed that the children's home life was very meager, and lacking in real understanding of what a home meant or of a child's possible contribution to it. In the first get-acquainted days of teacher and pupils, the teacher told of where she had lived last year, in far off Syria; and of how the boys and girls there had begged her to show them pictures of American children's homes. "I wonder if we could send them some pictures," she asked. And presently they decided to bring in pictures showing the kind of homes they would

like those boys and girls to see and which would help them to understand us. Each child made a book, in which he pasted the pictures he selected. It was interesting to note that almost all of these city children insisted on country places as their ideal homes. From furniture catalogues they chose furnishings for the different rooms of the house, meanwhile talking about what was done in those rooms. Questions as to how different were the homes of the Syrian children, and what different things they did, came naturally. So after the books were finished the class proceeded to find out how a shepherd boy in Syria lives. The children made the shepherd's hut out of construction paper, and tore flocks of sheep to live in the adjoining sheepfold. It was necessary for these little city tots to take a trip to the park to see sheep before they could do this. During these weeks the teacher was telling a charming serial story, about a friend of hers, a shepherd boy named Mohammed. She told of the things he did—of how he hunted out the greenest pastures for his sheep family; of how the sheep were frightened and would not drink at the swift, rushing mountain streams, so Mohammed wandered for days, until finally he found a place where a big tree had fallen into the stream and made a quiet pool at which the sheep could drink happily. And she told of how one stormy night she had found all the sheep in Mohammed's very own house, comforted by his care and the sound of his voice. "There was a shepherd boy once," she went on, "who, thinking about God and the way He cares for His children, sang a song in which he likened God's care to a good shepherd's care of his sheep." Then the children learned the beautiful shepherd psalm, which can never again be meaningless for them, for they have experienced its meaning.—*Religious Education, August, 1917.*

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The second class of 116 young men who are preparing to become paymasters in the U. S. Navy have entered upon their course of study at the Catholic University and are now domiciled in Gibbons Hall. Their regular drills and exercises on the grounds, and marching to and from the dining hall, have given a martial color and tone to the campus.

Solemn Requiem Mass was celebrated in the chapel of Divinity Hall on Saturday, October 20, for the repose of the soul of the Reverend Charles I. Carrick, vice-president of St. Thomas Hall and graduate student of theology. Rev. Robert T. Riddle, president of St. Thomas' Hall, was celebrant; Rev. James M. Hayes, of the Catholic Sisters College, deacon; and Rev. James A. Geary, president of Gibbons Hall, subdeacon.

All classes in the University were suspended to enable professors and students to pay their tribute of respect to their late associate and co-laborer. The chapel was crowded with clergy and laity. The Rt. Rev. Rector, Bishop Shahan, was present in the sanctuary and delivered the eulogy. He spoke in an affectionate and feeling manner of the ties which had bound Father Carrick to the University during the past three years of study. To Father Carrick the University had become in a peculiar sense a home, for, since his coming to America from Ireland three years ago, he had known no other domicile. His life at the University had been that of the model young priest, for study, industry, piety and faithfulness in every duty placed upon him. He had served with great satisfaction in his office as prefect over the lay students, and his dissertation on "The Ethics of War" promised to be a notable contribution to that international subject.

Father Carrick died at Plainfield, New Jersey. He had undertaken to assist Rev. Fr. B. M. Bogan at St. Mary's Church for the summer months, was stricken with appendicitis, and never recovered from the effects of the operation. During his illness he was shown the greatest kindness by the townspeople and clergy of Plainfield with whom he had associated so short a time. His funeral from St. Mary's Church was largely attended by Catholic and non-Catholic admirers and friends.

Father Carrick was a priest of the Archdiocese of San Francisco and was to begin his labors in the archdiocese upon the completion of his work for the doctorate in theology. R. I. P.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

The second convention of the Ohio branch of the International Federation of Catholic Alumnae was held at Toledo on October 12, 13 and 14. The opening function was a reception to visiting delegates and guests by the Ursuline Academy Alumnae in the auditorium of their Alma Mater at 8 o'clock, Friday evening. The formal opening took place at the Hotel Secor, headquarters of the convention, on Saturday morning at 9.30 a. m. The business session began at 10.30 o'clock, and, with a recess for luncheon at noon, continued until 5.30 p. m. At 6.45 in the evening the delegates were the guests of St. Ursula Alumnae at a banquet at the Secor Hotel.

The program for Sunday, October 14, provided a solemn High Mass at 10.30 o'clock in St. Francis de Sales Cathedral, to which the public was invited. At the close of divine service the visitors were treated to an automobile ride around the city, after which they were the guests of Notre Dame Alumnae at a dinner in their academy on Bancroft and Monroe streets. Another auto ride, this time around the Maude Belt, was enjoyed by the guests; and the tour ended at the Ursuline Academy, where Benediction took place in the chapel. After service, tea was served in the refectory. At 8 p. m. the closing session of the convention was held.

The members of the local branches of the Federation, the Ursuline Academy and Notre Dame Alumnae, were enthusiastic over the convention, and cooperated heartily with the Committee on Arrangements: Mrs. Frank Snell, Miss Helen Conlon, Miss Mabel Crowley and Mrs. Stanley Kenney.

At the reception on Friday evening Mrs. Frank Snell, president of St. Ursula Alumnae, presided; Bishop Schrembs gave the address of welcome; and the response was made by Mrs. Putnam Anawalt, of Columbus, Ohio Governor of the I. F. of C. A. As a prelude to the reception there was a short musical program, to which Mrs. Austin Gillen, dramatic soprano, accompanied by Mrs. Helen H. Clarke, both of Youngstown, and Miss Loretta Long, of this city, contributed selections. St. Ursula Orchestra played throughout the evening.

Miss Mabel Crowley, President of Notre Dame Alumnae, was chairman of the formal opening of the convention, Saturday morning; Right Rev. Monsignor J. T. O'Connell, Vicar-General of Toledo, delivered the invocation; Hon. Chas. M. Milroy, Mayor of Toledo, made the address of welcome; and Rev. Francis E. Malone, secretary to Bishop Schrembs, presented greetings to the guests. Mrs. Putnam Anawalt presided at the business sessions of the convention.

At the banquet Mrs. Frank Snell, chairman of the Committee on Arrangements, introduced the toastmistress, Miss Helen Conlon, first vice-president of St. Ursula Alumnae, Toledo, who had charge of the following program: "Our Flag," Miss Helen Speyer, St. Ursula Alumnae, Toledo; "The Power of Womanhood," St. Mary Alumnae Association, Columbus; "Our President" (Miss Clare Cogan), Mrs. Frank A. Hahne, Notre Dame de Namur Alumnae, Dayton; "The Immortality of Good Deeds," Ursuline Alumnae, Cleveland; "The Press," Miss Regina Fisher, Mt. St. Joseph Alumnae, Philadelphia, Pa.; "Our Governor" (Mrs. Anawalt), Miss Mabel Crowley, Notre Dame Alumnae, Toledo; "Absent Members," Miss Helen Conley, St. Ursula Alumnae, Toledo; "Friendship, Its Value to the Catholic Alumna and Alumnae," Miss Eleanor Murphy, St. Ursula Alumnae, Toledo; "Patriotism," Miss Mary Unnewehr, Our Lady of Mercy Alumnae, Cincinnati; closing address of the convention, Miss Clare I. Cogan, Brooklyn, N. Y., president of the I. F. of C. A.; "The Star-Spangled Banner," by the entire assemblage.

Right Rev. Monsignor O'Connell was the celebrant of the Mass, and Very Rev. Edward A. Pace, of the Catholic University, Washington, D. C., preached the sermon on Sunday. At the Sunday evening meeting of the convention the three ideals of the International Federation of Catholic Alumnae were considered. Miss Virginia C. May discussed "Catholic Education;" Miss Sara F. Kountz treated of "Catholic Literature," and Rev. William J. Engelen, S. J., of St. John University, a recognized authority on the social question, spoke on "Catholic Social Service." Mrs. Gillen gave several social selections, and Miss Alberta Miehs played the "Etude in D Flat Major" by Liszt.

Just prior to the Ohio State Convention, a meeting of the Executive Board of the International Federation of Catholic Alumnae took place at the Hotel Sinton, Cincinnati, on

October 9, 10 and 11. Important matters pertinent to the growth and progress of this great organization were considered during the three days' sessions, at which Very Rev. Edward A. Pace, D.D., Ph.D., of the Catholic University, Washington, presided.

Members of Executive Board are: Miss Clare I. Cogan, A.M., president, and Mrs. James J. Sheeran, Brooklyn, both founders of the International Federation; Vice-presidents, Mrs. H. T. Kelly, Toronto, Canada; Mrs. Anna T. Paine, A.B., Prairie du Chien, Wis.; Mrs. E. J. Moore, Wilkes-Barre, Pa.; corresponding secretary, Miss Helen Reed O'Neil, Brooklyn; recording secretary, Mrs. John McEniry, Moline, Ill.; treasurer, Mrs. William Muldoon, Jamaica Plain, Mass.; trustees, Mrs. Frank A. Hahne, Dayton, Ohio; Mrs. Daniel V. Gallery, Chicago; Mrs. D. A. McAuliffe, New York City; Miss Mary Judik Smith, Baltimore; Miss Pauline Boisliniere, St. Louis, Mo. His Eminence Cardinal Gibbons is honorary president of the Federation, and Right Rev. Thomas J. Shahan, S.T.D., J.U.L., LL.D., Rector of the Catholic University, is director.

FEDERATION OF CATHOLIC SOCIETIES

The sixteenth annual convention of the American Federation of Catholic Societies, which was opened in Kansas City, Mo., on Sunday, August 22, with Pontifical High Mass in the Cathedral, was attended by thirty-five Archbishops and Bishops, about five hundred priests, and several thousand lay delegates. Archbishop Bonzano, the Apostolic Delegate, was the celebrant of Sunday's Mass, and Archbishop Glennon, of St. Louis, delivered the sermon. So vast was the crowd that two field Masses were celebrated in the Cathedral yard.

Archbishop Glennon presided at a great mass meeting in Convention Hall on Sunday evening. Addresses of welcome were delivered by Bishop Lillis and Mayor George Edwards, of Kansas City. John Whelan, of New York, president of the Federation, responded.

"With grateful, appreciative heart," said Mr. Whelan, "I accept your greetings to our organization and thank you for the welcome which the American Federation of Catholic Societies has received from Kansas City. We were assured of an open-armed reception even before we came. The fame of your loyalty and devotion to everything truly American and

Catholic has spread from ocean to ocean and from the Lakes to the Gulf. Besides, everyone knows the heart of Bishop Lillis is as large as his princely body. But, nevertheless, we had not conceived the full measure of your cordiality. We are grateful for it, and we return it with all our hearts.

"A year ago almost to the day we met in the commercial metropolis of the country under the inspiring leadership of Cardinals Gibbons, Farley and O'Connell. Since that time events have transpired, perhaps, the most important in our history.

"First of all, we had a great triumph. After years of patient, faithful and successful work, the Federation won at last the formal approval, the fatherly adoption of the American Hierarchy. The Archbishops of the United States, at their annual meeting in Washington, in the month of April last, voted unanimously that the American Federation of Catholic Societies is worthy of all confidence, cooperation and support; is granted a permanent committee of the Archbishops to act as directors and guides, and is henceforth part and parcel of the official life of the Catholic Church in the United States.

"But soon after this great lesson came a very severe cross. The Lord called to Himself the noble-hearted man, the great Bishop who first publicly broached the idea of the Federation, and who was its mainstay from the day of its inception until the day he breathed his last. We lost by death the father of our organization, Bishop McFaul. No words can express the gravity of this misfortune. But we must bow our heads in submission to the will of the Lord, and confidently believe that His never-failing Providence and love will send us others to take the place of the hero who has passed away. Every man who has ever been connected with the Federation will, as long as he lives, treasure, give thanks for, revere and love the memory of Bishop McFaul.

"Almost simultaneously with our great loss, our beloved country was obliged to enter the terrible European war, to fight the battles of democracy, and to make sure that government of the people, by the people, and for the people shall not perish from the earth. One of the most important works of our convention must be to devise what, with our numbers, our position, and our strength, we can do for the honor, the glory, the safety of the Star Spangled Banner.

"We Catholics do not need to spend much time making protestations of loyalty. Sometimes in days of peace and prosperity certain people of un-American spirit take delight in unfair criticism and even downright calumny against the Church and its members and get an audience. But whenever the battle flags have been flung to the breezes, in the Revolu-

tionary War, in 1812, in the Civil War, in the struggle with Spain, the flower of our Catholic men have been in the van of the American troops.

"There are three great helps that the Federation can render our fatherland in the present crisis. The first is to spread everywhere the spirit of devoted, unquibbling loyalty to all the policies of those whom the Constitution of the United States and the will of the people have made our responsible leaders in the war. The second is to keep the bodies and the souls of our troops in the field at the highest point of value by inducing all our people to combine with the efforts of those who are striving to supply and to support a full quota of Catholic chaplains in the camps and the armies. The third is to pray and to strive for the speedy advent of a real, secure and permanent peace, such as is contemplated by our Holy Father, Pope Benedict XV—a peace that will be founded upon the universal triumph of democracy, and that will make the Stars and Stripes mean more than before: the symbol of happiness, prosperity, freedom to all the nations of the world."

The Most Rev. Edward J. Hanna, Archbishop of San Francisco, declared in an eloquent address that there can be no permanent peace on earth until rulers recognize the teachings of Christ and hearken to the appeal of the Pope.

"There will be no permanent, abiding concord of princes and of rulers," he said, "until the men who sway the destinies of nations recognize the great moral sanctions of life, recognize that the human being is more valuable than all earth's possessions, recognize that mercy must season justice, recognize the higher code taught by Christ in accordance with which men are ruled by moral force, recognize and listen, as the age of faith listened, to him who, in the ways of Providence, represents Christ upon earth, and who, by his very place in the world's economy, is by divine appointment 'mediator of peace.'"

"We had hoped that the wave of blood might not reach our peaceful shores, but those who guide the destinies of our great nation have decreed that in this struggle there is a question of human rights so appalling, so sacred, so imperative, that we may not stand aside. Our Catholic leaders have placed themselves clearly on record, and with no feeling either of fear or of hate, we, shoulder to shoulder with our fellows, are to play the mightiest factor in the world's great struggle.

"The struggle for human rights, the struggle for liberty and for democracy is one of the most stirring tales in all our world history. In God's own time peace must come to our embattled earth, and when carnage is no more and peace enfolds the land, then will come the real test of strength, then will be seen

the power of the truth that we preach—that only in Christ is the hope of democracy.”

At Monday's session President Whalen in his annual address said:

“Our nation has entered the tremendous world conflict. All sacrifices demanded of us should be met cheerfully. Whether the great struggle be long or short, we pledge the undeviating loyalty to our country of the 3,000,000 Catholic men and women united in Federation. Through the 1,000,000 members of the national Catholic organizations affiliated with Federation we promise earnest support of the social and civic services projected for the aid and comfort of our brave boys at home in the great cantonments and those called overseas.

“Especially is it the function of Federation to assist in every way provisions for the spiritual needs of Catholic soldiers, who will number 35 per cent of the armed hosts. Our Government has provided liberally in the number of Catholic chaplains for the great armies to be raised. Already a number have joined the colors. In their eagerness to serve their country, more priests have volunteered than bishops could accept as their quotas of chaplains. These chaplains in the performance of their duties will have many demands upon them in field or cantonment. Let us extend to them all help and encouragement.

“Much as we deplore war, we want no peace with dishonor or with future danger to the starry banner or to the world at large. But this does not take from us our privilege and our duty to pray and to strive for a true, lasting peace that shall give speedy and permanent comfort to the long-suffering human race. We rejoice at the earnest, wise, fatherly efforts to bring about such a peace by our great spiritual chief, His Holiness Pope Benedict XV. His efforts will not be in vain.”

Anthony Matre, national secretary of Federation, presented a voluminous report to the delegates, covering the various activities in which Federation had engaged during the past year. He stated that Federation is one of the greatest moral forces in this country, and that thousands of Catholics who for one reason or another have not become members follow Federation's lead because they know that Federation is working distinctly under the protection of the bishops and with the full sanction of the Pope. During the sixteen years of Federation's existence it has played an important part in the life of the Church and the nation and spoke out on all important questions.

"It has never entered into the field of partisan politics," said Mr. Matre, "and never will it try to control the political affiliation of any of its members." As constituted today, Federation has members in every State of the Union, in Porto Rico, Hawaii, Alaska and the Canal Zone. Thirty leading national organizations are enrolled, besides many county and State federations, with an approximate membership of 3,000,000.

Secretary Matre reported that the diocesan plan, which is to be adopted by the convention, has the endorsement of the Pope's Delegate. The adoption of this plan will place Federation on a firmer basis than heretofore, and will eventually embrace in its membership the 18,000,000 Catholics of the United States. The diocesan plan is already in effect in Boston, Milwaukee, Toledo, Grand Rapids, Covington, Newark, N. J., Trenton, N. J., St. Cloud, Minn., and other centers.

The report reviewed Federation's activities on the Mexican question and the interest the societies had taken in saving the lives of two Mexican bishops and in having religious liberty granted to the Mexican people, the same as we enjoy in the United States, but which is denied in Mexico by unjust laws. Letters from the members of the American-Mexican joint committee were presented, as well as a protest from the Catholic women of Mexico against the iniquitous laws of the new Mexican constitution.

The report disclosed Federation's crusade on all forms of vice and immorality. The societies have encouraged film censorship throughout the picture houses. Burlesque shows were flayed, and protests were effective in Cincinnati, St. Louis, Milwaukee and other centers where burlesque shows were made unprofitable by decent people. Branch Federations throughout the country are cooperating with vigilant societies in crusading against indecent theaters, dance halls, swimming pools, billboards, pictures and posters and all forms of objectionable advertising. Federation expects to win the cooperation of all women organizations during the coming year to bring about a reform in dress.

The report stated that thousands of Catholics are cooperating with the Red Cross, and that the report that Catholic

Sisters were not eligible for Red Cross service was investigated and Federation was informed by Jane A. Delano, chairman of the Red Cross Nursing Service, that Sisterhoods are eligible and will be assigned to duty without any restrictions in regard to uniform.

The report also stated that the Archbishops of the United States, at their annual meeting, held in Washington, D. C., formally approved of Federation, and a special Federation Commission was named to direct Federation. The members of this committee are Cardinal O'Connell, of Boston, chairman; Archbishop Messmer, of Milwaukee, Wis.; Archbishop Mundelein, of Chicago; Archbishop Hanna, of San Francisco; Bishop Canevin, of Pittsburgh, and Bishop Allen, of Mobile.

The secretary's report concluded with a letter from Cardinal Gasparri, Papal Secretary of State, in which the Pope commends Federation for its expressions of loyalty and devotion to the Apostolic See, and imparts the Papal blessing to all members of Federation.

Resolutions acclaiming the peace proposal of Pope Benedict, but pledging all Catholics of this country to the war program of the United States, and containing no clause urging acceptance by the American Government of the Papal suggestions, were reported favorably by the resolutions committee of the American Federation of Catholic Societies.

The resolution declares:

"In accordance with the unbroken tradition of loyalty for the foundations of this Republic, we solemnly affirm our inalienable attachment to the principles of American government, and we pledge without reservation our blood and our treasures for the defense and perpetuation of our beloved country."

The Pope's proposal was spoken of as follows:

"We reverently and joyfully acclaim the action of our most Holy Father, Benedict XV, in his proposal of a basis for the negotiation of peace between the warring nations, and we mark with pardonable pride the accord between the articles of agreement offered by the Supreme Pontiff and the tentative suggestions formerly made by the President of the United States."

Reorganization of Federation along diocesan lines, which eventually will bring all the Catholics of the country within the scope of the Federation, was authorized, when the report of the organization committee was adopted by unanimous vote. The plan outlined provides for the organization of the Federation in unions coinciding with those of each diocese and parish. The present organization is by counties and States. The present membership of about 3,000,000, under the new plan, ultimately will be almost 18,000,000. Under the new plan each diocese with a Catholic population of 300,000 or less will be taxed \$1 for each thousand of population, and each diocese with a population exceeding 300,000 will be taxed \$1 for each thousand of population up to 300,000 and 50 cents for each thousand exceeding that number.

Another resolution protesting against the "irreligious tyranny masquerading under the name of a democratic government in Mexico," and urging that the United States withhold any loan "until such iniquitous laws are repealed and religion made free," was passed. Other resolutions adopted provide for the raising of \$100,000 for social welfare work; the suppression of motion pictures and literature tending to belittle marriage; fair play for negroes, this resolution being caused by the recent riots in East St. Louis and Houston, Tex., and the strictest cooperation in Government food conservation plans.

The following were appointed members of the committee to cooperate with the National War Council: Monsignor M. J. Splaine, of Boston; Monsignor J. R. O'Connell, of Toledo; John J. Hynes, of Buffalo; Charles Denechaud, of New Orleans, and John Whalen, of New York.

These were appointed members of the Federation committee to assist in the extension of the Catholic Theater Movement: Monsignor M. J. Lavelle, of New York; the Rev. John Wheeler, of Philadelphia, and Francis J. Smith, of Trenton, N. J.

A message offering "fervent prayer for happy success of your noble peace efforts" was cabled to Pope Benedict by the American Federation of Catholic Societies at the closing session of its convention on Wednesday. The message was signed

by Archbishop Messmer, of Milwaukee, and Bishop Lillis, of Kansas City.

The Federation elected Thomas F. Flynn, of Chicago, president, succeeding John Whalen, of New York, who was not a candidate. The following vice-presidents were named: J. J. Hynes, Buffalo; J. A. Collier, Shakopee, Minn.; Joseph Frey, New York; George Reinhart, Kansas City; James McGlaughlin, Philadelphia, and E. J. Cooney, Louisville. Anthony Matre, Chicago, and C. R. Schulte, Detroit, were reelected secretary and treasurer, respectively.

An executive board was elected, including Archbishop Messmer, Milwaukee; Bishop Lillis, Kansas City; Thomas H. Cannon, Chicago; Nicholas Gronner, Dubuque, Iowa; Edward Feeney, Brooklyn; Daniel Duffy, Pottsville, Pa.; C. W. Wallace, Columbus, Ohio; H. V. Cunningham, Boston; Charles I. Denechaud, New Orleans; F. W. Heckenkamp, Jr., Quincy, Ill.; F. W. Mansfield, Boston; Richard Dennis, Pittsburgh, and John Paul Chew, St. Louis.

The choice of the next convention city was left to the executive board. Chicago, San Francisco, Philadelphia and St. Paul have extended invitations.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

Distributive Justice, The Right and Wrong of Our Present Distribution of Wealth, by John A. Ryan, D.D. New York: Macmillan Co., 1916. Pp. 442. Cloth, \$1.50 net.

Perhaps the most perfect and enticing review of Dr. Ryan's book would be to reprint the table of contents. To the reviewer's personal knowledge, one glance by four people into that table of contents, as the book lay in its attractive but unassuming maroon cover on a library desk, sent the president of a large corporation, the treasurer of an important steel manufactory, an amateur student of economics, and a mere layman who has a Catholic taste in literature, promptly off to the nearest bookseller to purchase a copy for themselves. It is very difficult to discuss, lucidly and concisely and satisfactorily, the involved problems of the morality of private landownership and rent, the morality of private capital and interest, the moral aspect of profits, and the moral aspects of wages. Because of the unusual qualifications required for the treatment of these problems, their discussion and solution has been by no means entirely conclusive. Dr. Ryan epitomizes the various discussions, analyses the solutions, tests them by the canons of morality—and then suggests a basis for distributive justice which is so obvious and simple that it will probably be startling. Therefore did the four gentlemen, above referred to, hie themselves off to the bookseller's. They now believe, and the reviewer with them, that "Distributive Justice" is an unique accomplishment in economics, and a book to place on your shelves, alongside of Dr. Ryan's "A Living Wage," as a work most eminently valuable and decidedly worth earnest and diligent study.

"Distributive justice," writes Dr. Ryan in the Introductory Chapter, "is primarily a problem of incomes rather than of possessions. . . . It deals with the morality of such possessions only indirectly and under one aspect; that is, in so far as they have been acquired through income. Moreover, it deals only with those incomes that are derived from participation in the process of production. . . . Its province is not the distribution of all the goods of the country among all the people of the country, but only the distribution of the products of industry among the classes that have taken part in the making of these products.

These classes are four, designated as landowners, capitalists,

undertakers or business men, and laborers or wage earners. The individual member of each class is an *agent* of production, while the instrument or energy that he owns and contributes is a *factor* of production. . . . Now the product of industry is distributed among these four classes precisely because they are agents of production; that is because they own and put at the disposal of industry the indispensable factors of production." The problem which Dr. Ryan undertakes is the problem of the morality of industrial incomes, the right and the wrong of our present systems of distributing wealth, and the proper remedies for correcting the injustices of the present distribution.

The problem was enormously complicated by the great number of the remedies which have been proposed previously, and adopted only by various minorities of those who are engaged in the study of the problem. No one solution had as yet obtained a majority support. Take for example the question of the private ownership of land. The Socialists have one theory, Henry George advocated another, the Single Tax people urge a third, and then there is the famous encyclical of Pope Leo XIII "On the Condition of Labour," which contains the official teaching of the Church. Or take, again, the questions of the morality of private capital and interest, with all the conflicting theories of Socialists and non-Socialists. Dr. Ryan has not failed in any single instance to keep clear the points of view and the essence of the matter at issue—in itself an achievement. He has gone much farther, however, and has added to the discussion such suggestions and opinions as a Catholic moralist and economist would logically entertain and advance.

In the section on the Moral Aspect of Profits, the criticism of the principal canons of distributive justice—i. e., the canon of Equality, the canon of Needs, the canon of Efforts and Sacrifice, the canon of Productivity, the canon of Scarcity, and the canon of Human Welfare—is especially sound and compact, while the discussion of the legal limitation of fortunes, and of the duty of distributing superfluous wealth, is most reasonably conducted.

The fourth, and final section of the book, is given over exclusively to the Moral Aspects of Wages, and those who are familiar with Dr. Ryan's "A Living Wage" will recognize in these pages the same vigorous advocacy of those principles of wage-justice which characterized the former book, and has been conspicuous

in the distinguished economist's public utterances. Again does Dr. Ryan insist that the minimum of justice is a *living wage*, and again does he advocate that: "For the wage earner proprietorship in a co-operative concern is preferable to any other kind of capital ownership because of the training that it affords in business management and responsibility, in industrial democracy, and in the capacity to subordinate his immediate and selfish interests to his more remote and larger welfare."

The conclusion suggests the *basis for distributive justice* which proved so arresting to the four gentlemen to whom we referred at the beginning of these comments. It is this: "Neither just distribution, nor increased production, nor both combined, will insure a stable and satisfactory social order without a considerable change in human hearts and ideals. The rich must cease to put their faith in material things, and rise to a simpler and saner plane of living; the middle classes and the poor must give up their envy and snobbish imitation of the false and degrading standards of the opulent classes; and all must learn the elementary lesson that the path to achievements worth while leads through the field of hard and honest labor, not of lucky 'deals' or gouging of the neighbor, and that the only life worth living is that in which one's cherished wants are few, simple, and noble. For the adoption and pursuit of these ideals the most necessary requisite is a revival of genuine religion."

THOMAS QUINN BEESLEY.

International Realities, by Philip Marshall Brown. New York: Charles Scribner's Sons, 1917. Pp. 233. Cloth, \$1.40 net.

"*Realpolitik*," writes Mr. Brown, now Professor of International Law at Princeton University and formerly a Minister in the diplomatic service of the United States, "has been badly discredited because of its Prussian associations. It has naturally become identified with the Bismarckian policy of 'Blood and Iron'—the policy which sought German unity at the expense of other nations. In its essence, however, *Realpolitik* simply means that national policies should be based, not on theories and abstractions, but on solid realities." It is Mr. Brown's purpose, in his present book, chiefly to call attention to, and to emphasize, the nature of these international realities.

The fundamental reality, the basic element with which International Law must deal, is this—"If we cannot concede the abso-

lute right of a State to exist, we must recognize the rights of nationalities to exist." Mr. Brown continues—"We must recognize the vital fact that men are bound to group together into nationalities to achieve their common ends. Until we freely concede this fact; until we try honestly and dispassionately to determine the relative rights of nationalities, potential as well as already existing; to draw boundaries with due regard for their conflicting interests and sensibilities, we have not created those reasonably permanent nations whose interests it is the function of International Law to protect."

"This, then, should be the all-absorbing preoccupation of European statesmen and the citizens of the whole world as well: to endeavor to prepare the way for a peace which shall readjust the interests of all nations on a just and firm basis. If revenge, if the desire for reparation, for power and material aggrandizement, are to be the controlling motives in the peace conference which must end this and any war; if a just, scientific appreciation of the factors which compose the fabric of international policy does not dominate its councils, we may well despair of the future of the science of International Law as well as of the peace of the world."

Mr. Brown is alert to the possible dangers of Pacifism. He realizes "There exists a danger that Pacifism will discredit International Law by attempting to submit it to a strain it is not yet prepared to bear. Through a false analysis of the causes of war, a failure to understand world politics, and a complete misunderstanding of the nature, functions, and power of Arbitration, the Pacifists are likely to bring International Law into disrepute. They do not seem to realize the crucial fact that there are questions of non-judicial character which International Law cannot decide. If Diplomacy can find no solution, then war alone can decide questions of this character."

"Pacifists do not see that arbitral tribunals cannot indulge in judicial legislation where International Law may be defective. Odious as judicial legislation is in national courts, it is infinitely more so in international courts which by their nature cannot reflect common conceptions of rights and obligations. Work of this momentous character can be accomplished only by a properly empowered international Congress." . . .

"It is not generally appreciated that Arbitration is essentially

nothing more than a useful helpmate to Diplomacy. Nations go to war only over issues of vital importance which International Law is powerless to settle. They resort to Arbitration only over matters not worth fighting about which Diplomacy has been unable to adjust. The wars and arbitrations of the last fifteen years since the first Hague Peace Conference amply demonstrate this fact."

Mr. Brown, as a scientific student of international affairs, finds in the futile doctrine of the "Balance of Power" the source of the catastrophe which has overwhelmed Europe, and the world, in the Great War. "It is because the statesmen of Europe," he says, "have repeatedly ignored and affronted the sound principles of international health that their nations now find themselves brought so low." . . . "There never can be among nations, any more than in the physical world, or in human affairs, a stable equilibrium of forces. Nothing is permanent in international affairs; but there is no reason why nations should not honestly try to do justice to each other's legitimate interests. There is no reason why they should not obey sound principles when confronted with the solemn responsibility of tracing anew the boundaries of Europe. The maintenance of a "balance of power" has proved as futile as it has proved vicious. It would now seem high time to abandon the pursuit of this *ignis fatuus*."

He concludes: "There can be no true peace nor any justification for peace that is not based on the sound, righteous principle of respect for the legitimate claims and interests of every nation, whether conquered or victorious, small or great. The Great War will have been largely in vain if the nations concerned invoke again the iniquitous principle of the Balance of Power when they assemble to remake the map of Europe."

Much preliminary work, in the way of fostering common conceptions of rights and obligations, yet remains to be done, before the constructive work required to make International Law an efficient instrument for world government and peace can be undertaken. It is necessary to face the international realities that now confront us, and abandon any abstractions or illusions which entertain us, for otherwise the cause of permanent peace is hopeless. To do this, it is not necessary to give up our ideals, or to deny our vision. It is only necessary to consider the brute obstacles and crude facts as they actually lie before us, and try to remember that we are Christians.

THOMAS QUINN BEESLEY.

The Advance of The English Novel, by William Lyon Phelps.
New York: Dodd, Mead & Co., 1916. Pp. 334. Cloth,
\$1.50 net.

O. Henry Biography, by C. Alphonso Smith. Garden City and
New York: Doubleday, Page & Co., 1916. Pp. 258. \$2.50
net, boxed.

Five Masters of French Romance, by Albert Léon Guérard.
New York: Charles Scribner's Sons, 1916. Pp. 326. \$1.75
net.

Thomas Maurice Mulry, by Thomas F. Meehan. New York:
The Encyclopedia Press, 1917. Pp. 247.

It has been said that the developments of modern science and their application in so many striking ways have caused our people to cease reading learned books, and except for the rare specialist, keeps them thinking with their senses. If this be true, our people can be reached effectively only through the concrete. The example of lives lived in the right way is the most effective form of teaching at all times, and almost the only form that has high efficiency at the present.

Lives of saints and heroes have two distinct values. In the first place they serve to determine the direction of the imitative activity of those who know them and think about their deeds, and in the second, they tend to move the individual through the impulse of imitation. The form of these values is possessed in the highest degree for Christians by the example of Jesus Christ, Who serves to orient all Christian life, but the strength of the imitative impulse is in inverse ratio to the distance which an individual perceives between himself and his imitative model. It is for this very reason that we stand in need of the saints, and particularly of the saints that live among us. In the light of these principles the life of Thomas Maurice Mulry can scarcely fail to accomplish great good in our midst.

The volume before us opens with a brief characterization of Mr. Mulry quoted from the pen of Dr. W. J. Kerby of the Catholic University. He calls Mr. Mulry "an old-fashioned man," adding: "There is no synonym for the term. He was old-fashioned.

There is no other way to say it. We can attempt to elaborate the thought. A man who is old-fashioned is a survival, protest, prophecy. He is a survival from another day, carrying the traces of standards and principles that are now neglected. He is a protest against tendencies and standards now in the ascendancy. He is a prophecy showing what the world will respect and long for, when its better self shall come again to power. In this far-reaching sense Mr. Mulry was old-fashioned. To be simple is old-fashioned. To refuse to be misled by shallow ambitions, by short outlooks and aimless social rivalry, or to find home the fixed center of the world is old-fashioned. To shape life and guide affections by the eternal truths is old-fashioned. To peer unerringly beneath the accidentals of life and to live in the presence of its eternal laws is old-fashioned. To refuse to be cheated by the lesser joys of life and to steer one's way with a compass electrified by the hand of God is old-fashioned. In this way Mr. Mulry was old-fashioned. God gave him that surviving grace."

The first half of the volume contains a brief sketch of Mr. Mulry's life, together with a series of appreciations of his life and work by members of the hierarchy and prominent laymen who are in a position to know something of the man and his work. The second half of the volume contains papers and addresses from the pen of Mr. Mulry himself. The book is eminently readable, and leaves in the mind a vivid picture of Mr. Mulry's many sterling qualities.

THOMAS EDWARD SHIELDS.

A Memorial of Andrew J. Shipman, His Life and Writings,
edited by Conde B. Pallen, Ph.D., LL.D. New York:
Encyclopedia Press, 1916. Pp. lxxv+362.

"This volume is for a testimonial of the high esteem and admiration in which the late Andrew J. Shipman was held by his friends, whose names are herein inscribed. It is also, in a measure, the perpetuation of some of his many achievements in numerous fields of activity, as well as an inadequate though affectionate tribute to his virtues as a citizen and a churchman, whose thought, whose word and whose deed were always in perfect accord with the high ideal of life which he cherished so ardently and exemplified so nobly throughout his career."

The volume contains a brief biographical sketch which is full of

interest, and a series of appreciations and memorial resolutions drawn up by various societies and other bodies of which Mr. Shipman was a member. The remainder of the work contains a series of articles and addresses by Mr. Shipman. Mr. Shipman was a prominent lawyer at a New York bar, and, at the same time, a lawyer of the highest reputation in the Roman Catholic Church and in the Oriental Uniat Churches. His familiarity with the Ruthenian and Slavic rite made him perhaps the best authority in the English-speaking world on these subjects. His addresses deal with Spain, the Ferrer Case, with the Poles in the United States, and with the Slavs and with various Catholic topics of present interest.

THOMAS EDWARD SHIELDS.

Easy Spanish Plays, by Ruth Henry. Boston: Allyn & Bacon, 1917.

The object proposed to be attained by this little volume is praiseworthy, and might be adopted with great profit in the teaching of modern languages. The dramatization of the simple natural situations helps to bring out the meaning and to impress it upon the children's minds while it removes much of the dull dreariness of the typical exercises for beginners. The brief preface contains much valuable suggestion for the pedagogy of elementary language teaching:

"During my years of teaching in high school, the students in Spanish classes and in Spanish clubs constantly asked for short plays. Little material was available, although I spent many hours during my trips in Spain searching in book stores. This vain search aroused the desire to prepare for my eager pupils some simple plays in an easy style which would best appeal to them. All of these little plays have been produced before audiences by my former pupils, and have received a warm welcome.

"The object of the little skits is not merely to inspire interest, but also to meet the need of conversational aids. So many of the books of simple tales and anecdotes which interest beginners are not models for every-day conversation. Such texts, to be sure, stimulate a desire to read on into Spanish literature, but the conversation of simple, modern grammar most nearly meets the demand we hear for using Spanish. And we know how 'meatless'

and unnatural is a long-continued system of asking questions and demanding their implied answers. Conversation in life is not thus conducted.

"Both conversation and literature are essential to a fair knowledge of Spanish and we cannot afford to neglect either. Lack of opportunities to practise the speech outside of class hampers many an ambitious student. A spoken language, like piano playing, needs actual practice, and that frequently, not only in order to progress, but also in order to remember the material once learned. The best way for meeting this extra practice in many localities is confined to social language clubs. The memorizing of plays and rehearsals consequently necessary fix the idioms and commonplace expressions in the mind in a way no other drill can do."

Even in the study of Latin, which for the most part is undertaken as a key to a class of literature, vivid little dramas would be of inestimable value to beginners, particularly where the beginners are young. In this way a vocabulary would soon be mastered and the study of linguistic structure would be freed from the usual encumbrances, but the reason for this method is more urgent where the object is to acquire fluency in the use of the language. The notes and vocabulary included in the little volume will be much appreciated.

THOMAS EDWARD SHIELDS.

A Spanish Reader for Beginners, by M. A. DeVitis. Boston: Allyn & Bacon, 1917.

One of most serious defects of the educational methods which have prevailed for a generation in this country lies in the tendency to fragmentation and isolation. A multitude of subjects have been introduced into the curriculum and each subject was introduced and handled as an isolated quantity, vital organization being entirely omitted. The children of the first grade were taught to read and write and spell simply that they might acquire a visual, auditory and motor control of words. No other value of the matter presented was considered during the first three grades at least, and the readers for the higher grades were usually a collection of specimens without introduction or organic connection with each other or with anything else that was being achieved in the

schools. Improvement lies in the direction of integration and close correlation. Several distinct objects can and should be attained by one and the same exercise. The author of the present Reader has evidently been mindful of the pressure of this new need. He tells us in his preface, "The Spanish Reader aims to do four things: To furnish interesting, practical material for first year reading, to give the student a knowledge of the life and customs in Spain; to teach the geography, history and literature of Spain and of Spanish America; and to equip the pupil with the linguistic accoutrements needed for an invasion of the South American business world." A glance through the volume makes it evident that the author has achieved no mean success in the attainment of the four-fold aim proposed. The language is simple, the material useful and interesting. There is added a number of popular songs with music, abundant and practical notes, a few paradigms and a good working vocabulary. The Reader makes an excellent companion volume to *Easy Spanish Plays*.

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Physics with Applications, by Henry S. Carhart, Sc.D., LL.D.
and Horation N. Chute, M.S. Boston: Allyn & Bacon, 1917.
Pp. x+469.

In this elementary text-book an effort, with some measure of success, has been put forth to so enrich the treatment of the subject as to capture and hold the interest of the pupils, without permitting the great central truth to be lost sight of. It is decidedly a move in the right direction. The frontispiece exhibits the result of printing in the four-color process. The first illustration in the text is that of a British tank crossing a shell hole. This is followed by an automobile. One need know very little of boys to realize in some measure the appeal which such illustrations make to interest. Tractor engines, flying machines and the hundred other striking appliances of the present may be utilized to teach mechanics quite as effectively as the old cut and dried methods that sought to confine the pupil's interest as far as possible to theoretical considerations. Of course, the aim must be, here as elsewhere, to lead a pupil from the concrete to the abstract, but it is well to remember that the beginning should be made in the concrete, in the present and in objects of teeming interest.

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